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FOUR PORTRAITS OF MRS. MARY BAKER G. EDDY

THE MASK OF CHRISTIAN SCIENCE

A History of the Rise and Growth of the System, together with a comparison of Metaphysical Healing with Matters Scientific, Christian and Biblical.

By
Francis Edward Marsten, D.D.
Author of
THE FREEDOM OF CHRIST, SONGS OF LIFE, ETC.

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SUBJECT INDEX

FOREWORD 5

The Woman and the Prophet

Birth and ancestry. Early life. Imitating Jesus at twelve years of age. Mesmer. Parallels in Shakerism. Marriage. Second marriage. Dr. Quimby. Germs of the new religion. Domestic life 15

The Woman and the Book

Wanderings. The first practitioner. A lawsuit. Quimby manuscripts. "Science and Health" published. Third marriage. Confusing dates. A miraculous" cure. A fictitious revelation 32

A Mask for Commerce and Glory

Christian Science not Christian. Not scientific. A travesty on Christianity, yet a power. Doctoring the book. Autocratic rule. Instructions to healers. Inconsistencies. "Science" dietetics. Influence over life and death. The "Metaphysical College." "Put money in thy purse." Material prosperity 48

Antagonisms of "Science"

Old methods outgrown. Mermerism. Clairvoyance. Spiritualism. Faith Cure. Contradictions and absurdities. "Scientific" experiments. Mental surgery. A bunion and insanity. Eternal youth 65

Power of Mind Over Body

Christian Science doctrines not new. No sin, sickness, or death. Exorcising disease. A boast not fulfilled. Metaphysical healing. The healer healed. The Emmanuel Movement 78

The Philosophy of Christian Science

Forerunners. Gnostic vagaries. Neo-Platonism. Gnosticism defined. Agreement with "Science." Burned-out torches. Socrates, Plato, Plotinus. Jo-

85230

anna Southcott. The Comforter, Christian Science. The real and the unreal. Metaphysics. Pantheism and Theism 93

Bible Verities and Christian Science Vaporings

Parallels and divergencies. How Jesus healed. The Bible does not deny sin. God defined. Matter not real. Jesus called it real. Mrs. Eddy improving on Paul. Christ's "seeming" death. The doctrine of the Holy Spirit. The resurrection 108

The Last Supper, Prayer, and Marriage

"Science" mystic and conflicting. Substituting for the last supper the last breakfast. Audible prayer of no avail. The Lord's Prayer. Mrs. Eddy's amendment. Prayer to principle as God. Doctrine of marriage. A menace to social well-being. Agamogenesis. Mrs. Eddy taken at her word. The rock of Holy Scriptures. "Science" on heredity 121

The "Key"

"In the beginning." God—Elohim. Exegesis according to Mrs. Eddy. God does not know matter. God is everything. Explanation of ignorance. The second chapter of Genesis. The Apocalypse explained . 139

Conflict with Medicine and Law

The challenge. The boast of Christian Science. The first plank. A cult of negation. Lack of understanding in curing the sick. A pat definition. Cure of consumption. A touch of madness. A medley. Strange statements. A victim to "Science." A lawyer's testimony as to Christian Science 153

The Mask of Delusion

Delusion in the face of experience. Mrs. Eddy close to Deity. Under the mask. Scientific works not to be read. Prevarication. Deification. Self-deluded. A grave danger 171

The Mask Withdrawn

A lost faith. Vaunted cures. Under the spell. A shattered dream. The awaking. The world's need. Some other way 181

FOREWORD.

According to some a new religion was born in the closing years of the nineteenth century. It has its prophet, its revelation, its church and its form of worship. It has also a name. This name it wears as a mask, concealing its real identity. Catching the aroma of the advanced thought of the age, with keen knowledge of human nature learned in years of obscurity and adversity, its founder drew the name from two sources. For well-nigh two thousand years the Western world has hidden in its inmost heart the saying, "Thou hast given Him a name which is above every name." Above every name in the range of human thought soars the name of Jesus, the Christ. Another name that has become mighty in the sphere of intellect is science. The founder of this extraordinary system, where faggots of falsehoods are tied up in bundles of absurdities, mused within herself, and by the candle of the mystic coined the term "Metaphysical Healing," which she afterward called "Christian Science." With wily words and catch phrases culled from Holy Writ and the vocabulary of science, she made a bid for disciples from among the children of light and the kingdom of the world. Success came. The thing thus evolved has stayed these years, although "Christian Science," as a system, is neither Christian nor scientific, except in name.

A "New Religion"

This cult declares that man's life upon earth is a dream; all the world is nothing, and God is everything. Hence there is no real body, and forms of matter are but passing shadows. Yet the head of this marvelous system stoutly reiterates that she does not teach Pantheism. In these so-called revelations the sweet and sacred tenets of the New Testament are interwoven with fantastic and crude dogmas savoring of the occult and mystic East, and curious "isms" struggle for recognition along with the ethics of Jesus. Similar manifestations of strange philosophies and religions trooped in swarms around the early Christian Church. One was Gnosticism, another Neo-Platonism. The latter nurtured within its bosom devotees of magic, theosophy and mysticism. Some of the early sects claimed special illumination and power to work miracles. Denying the testimony of the senses, they fell into all sorts of sensual excesses. Social and intellectual characteristics marking that period are repeated in our own. Hypnotism, Mesmerism, Spiritualism, Theosophy, Mind Healing and Christian Science are all manifestations of the same spirit of curious unrest. Christian Science teaches its disciples to deny the testimony of the senses.

Its Inherent Good

Something about the teaching of the book, "Science and Health," has captivated certain types of men and women. There must be intrinsic good in it, and some kernels of wheat among all its chaff. What may be said in its favor? What is the nugget of truth that gives it its attractiveness?

In the first place it is a protest against the bald ma-

terialism of our times. Men need to be reminded that the seen is only temporal, and that God "has set eternity" in the hearts of his children. If Christian Science, though it may be a fleeting fad, on account of its aspirational nature helps to fix the thought on the all-sufficiency of God and His eternal verities, it may fulfil a mission. Men have said of it, "Not only was my body healed, but my soul was lifted into a nobler spiritual attitude."

It is also a protest against the agnostic's ignorance of his Maker. Sad is his boast of a civilization without hope and without God in the middle of it. In spite of its tangle of errors and inconsistencies, Christian Science does at least set forth the immanence of God in human heart and life. The healing of the hurt of the body, loudly heralded as it is, is not the only, nor perhaps the greatest, factor about this system. A gravely important practical bearing of these tenets lies in the fact that they are a constant rebuke to the god of Worry, that scowling menace to the peace of human life. They presume to furnish the world with an incentive to do just what Jesus, when we understand Him aright, would have us do; that is, to live with a tranquil mind, without malice, without envy, without fretting, and without anxiety. Has the Christian Church lost the spirit of His invitation, "Take my yoke upon you and learn of me, and ye shall find rest unto your souls"?

It means just this blessed tranquillity. Herein is the secret of success of Christian Science in its attempt at habit-sculpturing and character-formation.

If we only believed Christ and His ability to help us, we should live without the unrest that makes carking care the curse and despoiler of human existence. We are told that the peculiar opinions represented in "Science and Health" have done wonders for those accepting them. Mind is exalted over matter and the peace of the Infinite comes to dwell in the human soul. These views of Christian Science, it is affirmed, do not destroy one fundamental article of Christian faith, but add to it the elements of peace and strength that make the soul free. Speech is also made about the solar radiance and peace imprinted on the "mortal face" of those trusting in these precepts.

This new religion takes such parts of the Word of God as it pleases to appropriate, and ignores or denies those passages that oppose its teachings. It denies sin and consequently impeaches the authority of the Decalogue. Opposite the copyright page stands this motto from Shakespeare, "There is nothing either good or bad, but thinking makes it so." Froude, the historian, liked Hamlet's speech so well that he gave it an anarchistic twist, subversive of the authority of the Decalogue and much else, to which Carlyle replied in his trenchant way, "Such reasoning will result in anarchy and broken heads!" To those in "Science," marriage is not well thought of, and motherhood, at least by implication, has lost its sacredness, as morality may be preserved, when "time matures," and the highest relationships exist between the sexes outside of the marriage bond. If it is only thinking makes it so, what prevents the home being doomed and all the

Its Evil

wild beasts of the sensual lair let loose upon society?

Much of this attempt at a new religious development deals with questions of health and healing. Physicians are ignored except in certain instances. The healer of this cult is called a "practitioner." His treatment is supposed to be purely mental. So far the "practitioner" has rejected all responsibility to both the State and his patient. Yet he does not release the patient from paying fat fees, and shows no scruples of conscience in accepting them. All is mind, and there is no matter, according to Christian Science, consequently there can be no such things as sickness, pain, and disease.

Both Science and Theology have acknowledged that the powers of mind over matter reach beyond mortal ken. No human thinker has ever traveled to the limits of psychology and mental philosophy. Men who have sought to use mental force to control physical conditions outside of themselves have sometimes been regarded as saints and sometimes as charlatans. Those who have used it to expel disease have by no means always been conscious cheats. Incantations, charms and medicine-makings have been resorted to by savage and semi-savage priests, and often with results quite marvelous. But these crude and rude therapeutic methods do not differ more widely from the approved practice of the accredited medical schools than do the methods of Christian Science.

The advocates of this astonishing code, bristling with self-contradictions, and unsatisfactory from its poverty of ideas, invite men to accept their cult on

the ground that belief in it, and even the reading of the Eddy book, frees the body from all sickness and pain and the soul from all moral responsibility.

Christian Science is a metaphysical system. With great presumption it professes to interpret the philosophy of life as taught by Jesus, and to supplement and complete His redemption. It arrogates to itself power to free men from that mighty trio, sin, sickness, and death. Infatuation bordering on blasphemy meets the devout at almost every turn of the page, and leads him to exclaim in the words of the Psalmist: "Keep back thy servant from presumptuous sins." There is great adroitness in wresting Scripture to make it fit the peculiar needs of "Science." The founder of the sect asserts a profound belief in the ethical and spiritual foundations of the Gospel. Love is the note most often sounded, apart from bodily healing, and its adherents represent to the world that their chief purpose is to abide in faith, hope, charity.

Its Text Book

Notwithstanding that the nomenclature of Christian thinking is adopted to a great extent in the text-book of the cult, "Science and Health," there is a pitiable vagueness of expression. The amended editions have hardly improved in this respect, but have rather grown more vague. The evident motive appears to be to make statements of anything approaching to dogma or doctrine so misty and intangible as to render them incapable of comparison with systematic and scientific statements of belief. Thus they challenge any criticism, and declare that the interpretation you may put upon a certain passage is incorrect; you do not under-

stand it. But they are careful not to give the critic any advantage by telling what it does mean. Yet the whole system is encircled in a Christian atmosphere. Ask a Christian Scientist to tell you what God is, and you may find a typical answer in "Science and Health." "God," it says, "is supreme; is Mind; is Principle; not *person;* includes all and is reflected by all that is real and eternal." This book also affirms that "The only divine realities are the divine mind and its ideas."

Looked at from one angle, Christian Science teaches obedience to moral obligations, obedience to the civil law, and the performance of all works of righteousness, sweetness and purity. On the other hand, religious platitudes abound, and in carrying out their aims and purposes, subterfuge and falsehood bear witness to the incongruity between profession and practice. The Christian student hails with delight all appearance of adherence to Gospel doctrine, but when utterances are made that contradict the Bible he would like to have them explained and put in a light, if possible, that will show their consistency with Gospel truth. But here evasion comes in. On these contradictory points no discussion can be elicited. It is either utter silence, or the oft-repeated assertion, "Oh, you do not understand us. You do not take us in the way we mean." "You do not understand 'Mother,'" is a very common expression that falls from their lips.

A Mask

A just estimate of this new system of religion, or metaphysical school of healing, shows that it is a mask worn over the face of experience, consciously or unconsciously, and hiding from view both fact and real-

ity. It has taken one phase of the Redeemer's Life, and that not the supreme one, and exalted it to the highest; it has misstated the position and doctrines of the Christian Church and made of evangelical faith a caricature and travesty. In place of the personal God, the infinite, loving, sympathetic Father, who knows and feels for His children, it substitutes a principle, an attribute, and a virtue. It draws the mystical distinction between person and individual, which, if not a mere idle fancy, is at least too metaphysical for the average human brain to understand. But let pardon be craved, brain is "mythology, illusion"; mind is "deity mortal"; mind is "mythology," "nothing claiming to be something." May the idea that struggles for expression here be put in this way? Mortal mind, nothing, expresses nothing to nothing; or Mind, which is deity, expresses something to deity, but the same is so far above human comprehension that the language of deity—Mrs. Eddy—cannot be understood by it.

In preparing this volume the writer has visited the scenes and places in New England connected with Mrs. Eddy's life and work, and talked with many intimate with the rise and growth of Christian Science. He also desires to acknowledge his indebtedness to the following works and authors, many of whom are quoted in these pages:

"History of the Christian Church," Philip Schaff, D. D.; "A Short History of the Christian Church," Moncrieff; "History of Dogma," Harnack; "History of Philosophy," Julius Seeley; Philosophical Works of Prof. Borden P. Bowne of Boston and Prof. James

of Harvard University; W. H. Keen, M. D.; O. W. Holmes, M. D.; and Doctor Brown-Sequard. Also to the following writers on different phases of the Christian Science Movement: William A. Purrington, J. M. Buckley, LL. D., William H. Muldoon, Wm. Peabody, Miss G. Milmine, Frank Podmore, and to *McClure's Magazine, The Contemporary Review,* the *Brooklyn Eagle, The British Medical Journal,* and others.

One Christ, one Way, one Light divine
Is given in every age to shine:
The Lord and Master of the race,
The sun-road for our feet to trace,
The path that from the earth's green sod
Leads upward to the throne of God.

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. . . . But the end is not yet.—Matt. 24: 4-6.

The Mask of Christian Science

CHAPTER I.

THE WOMAN AND THE PROPHET

Birth and Ancestry

The founder of Christian Science, Mrs. Mary Baker G. Eddy, was born at Bow, near Concord, New Hampshire, July 16, 1821. For some reason the date of her birth has been kept out of the stories of her life and biographical cyclopedias. With her origin and early childhood tradition has already been taking liberties, and jumbled fact and fable in grotesque combination. It has traced her ancestry to David's line, and has surrounded her family with the aristocratic halo of a distinguished Scotch patrician house. But the plain fact is that there was no mystery about her birth or about her Yankee ancestry for six or seven generations of New England life.

Her father and mother were humble, everyday people. She was the youngest child of Mark Baker and Abigail Barnard Ambrose. The hilly farm which has since been exalted into a Christian Science shrine was cultivated by her father and grandfather. On both the Baker and the Ambrose side of the house for genera-

tions there was the good old New England type of plain farmer folk, stern, with a certain kind of piety, but honest, "with as honest eyes as ever looked into a milking pail or on a huckleberry bush." Her mother was a sweet, gentle, devoted soul, finding her joy in her church (the family were Congregationalists) and in neighborly ministries that made for peace and heavenly inspiration.

The father, Mark Baker, was a man to be reckoned with. He had a strong individuality, and heredity did much in the transmission of certain vivid and sharply defined characteristics from the father to the daughter, destined to a world-wide celebrity. Mark lived at Bow till 1836, and from 1836 until 1865, the time of his death, at Tilton, New Hampshire; in both places he is remembered for his strong and eccentric personality. His gray eyes, looking out from a well-poised head that crowned his big, bony frame, his high forehead and firm-locked jaws, and his acrid criticisms, are still well remembered. He had a fiery temper, was close-fisted, and none was sharper in driving a bargain. He never cheated; his integrity was his pride. He trained his children in the fear, nurture and admonition of the Lord, and went to church regularly on Sunday. The farm, the family, politics and religion were the horizon of his life. In the war of the Rebellion he was a Copperhead; he thought the "niggers" were made to be slaves; he hated Lincoln, and it is said that when told the news of his assassination he shouted in his gruff and terrible voice, "I'm glad on it!" He quarreled with the minister, who

was a good Republican and preached patriotic sermons, and made himself as disagreeable as possible by getting up when any passage in the sermon offended his stubborn ignorance and prejudice, stamping down the aisle with his huge walking stick, and out the door.

Mark Baker transmitted his qualities to his children, most of whom were high-tempered and headstrong. They were nearly all touched also with a little queerness. The men were fine specimens of physical manhood; the women were endowed with marked good looks. Mary Baker soon became the village beauty at Tilton. Albert Baker had a college education, became a lawyer, was associated with President Franklin Pierce, entered politics, and was a man of rising fame and large ability when he died at the early age of thirty-one.

Mary Baker lived on the lonely, isolated farm at Bow until she was fifteen. After the family moved to Tilton she attended school there, grew to womanhood, married, and was left a young widow. Rare beauty and a strange, almost weird nervousness, producing peculiar paroxysms, in which temper and disease seemed to struggle together, marked her childhood and dawning womanhood. As a child dainty, attractive, and precocious; as a woman agile, lithe, and graceful, she had a fascinating individuality. The most striking part of a beauty illumined by so many touches of loveliness were her large gray eyes; her susceptibilities and aspirations spoke through them, and when in anger they burned like black coals emitting sparks. Those eyes have been of magnetic and

Early Life

impelling force all her life, helping powerfully to weave around the men and women she would influence the spell of her imperious will. For such a woman strong men have taken up arms and championed her cause unto death. Yet so hysterical and nervous was she and so subject to convulsions, that the neighbors said she had "fits," and when flashes of temper accompanied them, the uncharitable referred to them as Mary Baker's "tantrums." Even her old father deemed her possessed, not of seven, but of ten devils. She was certainly an interesting girl, and no wonder the spiritualists, abounding in New England, afterward claimed her as a medium. Mrs. Eddy herself writes of her childhood:

"For some twelve months, when I was about eight years old, I repeatedly heard a voice calling me distinctly by name three times in an ascending scale. I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted." Then she relates that her mother told her the Scriptural story of Samuel and directed that when she heard the voice again she should reply: "Speak, Lord, for thy servant heareth." As the result of following the advice, she says: "When the call came again, I did answer, in the words of Samuel, but never again to material senses was that mysterious call audibly repeated."

Like Christ, at twelve years of age, if one credits her story, she debated with the elders of the Church. She does not draw therefrom any inferences; "Scientists" have done it for her. She tells how she was

received into the Congregational Church at Tilton at that time and how she made the minister and the deacons all cry by her earnest words. But the official record of that reception into church membership was on July 26, 1838, consequently Mary was then seventeen years old. A lapse of memory may, moreover, be pardoned her, only the parallel between herself and our divine Lord falls to the ground. In other points, also, she has made misstatements in her official biography, declaring in "Retrospection and Introspection" her family descent from the McNeils of Edinburgh. Their coat of arms she uses, although the family have expressly repudiated her claims, and she has herself, after the publication of the refutation on the other side of the water in Great Britain, told her Christian Science followers not to connect her in the future with the Scotch McNeils. Yet it is somewhat painfully significant that the statement in her book has remained uncorrected in subsequent editions.

Mesmer

In all New England towns during her youth, Mesmer's name was well known. A girl who loved mystery as Mary Baker did must have been greatly impressed with what she heard of mesmerism, spiritualism, clairvoyance, and mind reading. "Charles Poyen," says Georgine Milmine, "a French disciple of Mesmer, was a household word." Poyen in 1837 published a book on "Animal Magnetism in New England." According to this work he visited and lectured in many of the towns where Mrs. Eddy spent her early days. "At that moment," says Poyen, "animal magnetism indisputably constituted, in several parts

of New England, the most stirring topic of conversation among all classes of society." He calls it "a great truth," "power of mind over matter," a "demonstration," a "discovery given by God." Above all, he pronounced it "science." Whether Mrs. Eddy ever read this book or saw Poyen is not known; the circumstances merely prove that many of the phrases with which her name is now associated were current in her youth.

Parallels in Shakerism

Another religious and mystical development that must have had its influence on her forming mind and character was Ann Lee's career. We are not asserting that there is any close or basal resemblance between the Shakers and Christian Science; but there are a few points of striking similarity in the words and terms used by both sects. The Shakers spoke of Ann Lee as "the female Christ," the "female principle of God." We shall see that Christian Scientists have not hesitated to make Mrs. Eddy equal to Christ in her mission and personality. The Shakers plainly asserted that Ann Lee was greater than Christ. Mrs. Eddy has herself said that her revelation was "higher, clearer, and more permanent" than that given by the Man of Galilee. The Shakers prayed to "our Father and Mother." Mrs. Eddy's amended Lord's Prayer, spiritually interpreted, or annotated for the enlightenment of to-day, reads in its first line, "Our Father-Mother God." In the old Mother Church in Boston is a stained glass window. It represents the woman of the Apocalypse, clothed in the sun and crowned with twelve stars, and is called "The Woman God

Crowned," while above it is a representation of the book "Science and Health." The Shakers spoke of Ann Lee as the Woman of the Apocalypse, and named her "The God-anointed woman."

Christian Scientists call Mrs. Eddy "Mother"; Ann Lee was addressed by the Shakers as "Mother." Both these women put out the pretension that they had the gift of healing. The Shakers believed that their "Mother" had the divine illumination of the seer, the gift of spiritual vision. This is exactly what Christian Scientists think of Mother Eddy. The Shakers lived in dread of the power of Ann Lee to work them harm, through her mental insight and mental control over them to work punishment or exact justice. It was a doctrine of the early days of Christian Science that Mrs. Eddy had the power of working evil on others. "Malicious animal magnetism" is the devil of that sect at the present time. The Shakers called their denomination the Church of Christ. Mrs. Eddy added to the name of Christ, for the designation of her sect, "The Church of Christ, Scientist." Ann Lee forbade audible prayer, so also Mrs. Eddy.

During Mary Baker G. Eddy's girlhood the very atmosphere of New Hampshire was filled with mysterious and scandalous charges about the Shakers. They frequently figured in the courts. At least one largely circulated book was written purporting to expose their iniquitous ways. A girl of her temperament must have been eager to hear about them and doubtless dreamed over the occult mystery of their strange doings.

First Marriage

It was in 1843, when she was a beautiful girl of twenty-two, that Mary Baker contracted her first marriage. George Washington Glover, a manly young New Englander, was a bricklayer, who had worked at his trade with Samuel Baker, her brother, in Boston. Glover had removed to Charleston, South Carolina. "He was spared to me," writes Mrs. Eddy in her book, "Retrospection and Introspection," "for only one brief year. He was in Wilmington, North Carolina, when the yellow fever raged in that city, and was suddenly attacked by that insidious disease, which in his case proved fatal." She was far from home and in dire pecuniary straits. The Masons gave him decent burial and paid Mrs. Glover's fare to New York. She has never forgotten that experience, be it said to her honor, for while she has prohibited her followers from joining any secret societies, the one exception that stands out is the Masonic fraternity. She was met at New York by members of the family and taken to the ancestral home. Here her son was born in September, 1844. This was her only child. She called him George Washington, after his father. For ten years she lived in lonely, humdrum, dependent widowhood. This period of her life was marked by an aimless unhappiness. It was a shadowed household where age and misery sat by the board.

We are told that Mrs. Glover's hysterical attacks increased in force with the years. She was always collapsing. In fact her whole life at this period seems to have been punctured with nervous collapse. The family had to rock and soothe her as they would a

baby. It is said that the father was too old to meet the strain upon him from her constant demands to be rocked and cared for, so the hired man was enlisted for this task. This, to the family, unseemly performance was ended by the building of a picturesque cradle with a platform at one end, on which the man sat, and, rocking himself, rocked the cradle at the same time.

Second Marriage

In 1853 Mrs. Glover, cradle and all, was married in the Baker home to Dr. Daniel Patterson, an itinerant dentist. The practice of mesmerism and clairvoyance which she had carried on in the later years of her widowhood had failed to support her; nor was her second marriage venture a profitable one financially. Patterson was a good fellow, dressed well, was in fact a handsome man, yet in those days artificial denture was not as lucrative as it has since become. The doctor was most devoted to his wife. He carried her, we are told, up and down stairs, rocked the cradle, and in the meantime tried to keep the pot boiling, the latter with indifferent success. Mrs. Eddy has tried to blot out this period of her life. Indeed, Alfred Farlow, with great mendacity, in his book, "Christian Science Historical Facts," has said that Mrs. Patterson obtained a divorce on the ground of adultery. The truth is that the poor man stood the strain and temper, the cradle and hysterics, until he himself became a nervous wreck, when he journeyed to Tilton, told the family he could not exist longer in his wife's companionship, made some provision for her support, and practically dropped out of the world.

Mrs. Eddy has sought to draw the curtain of ob-

livion over these long years of her career. She refers to her union with Dr. Patterson in these unhappy terms:

"My second marriage was very unfortunate, and from it I was compelled to ask for a bill of divorce, which was granted to me in the city of Salem, Massachusetts. My dominant thought in marrying again was to get back my child. The disappointment which followed was terrible. His stepfather was envious; and, although George was a tender-hearted, manly boy, he hated him as much as I loved him."

In a small work entitled "Christian Science: An Exposition," it is said of this child that he "at the age of four years was sent away from her and not seen again by her until, at the age of thirty-four, he visited her in Boston." The neighbors, who well knew of the whole transaction, declare that she hated the boy and got rid of him as a burden not to be borne by her. Mark Baker said himself of his daughter: "Mary acts just like an old ewe sheep that won't own its lamb. She won't have it near her." She herself claims: "A plot was consummated to keep us apart. The family to whose care he was committed very soon removed to what was then regarded as the very Far West. . . . I was then informed that my son was lost. Every means within my power was employed to find him, but without success." She also speaks of a strange providence that informed him of her whereabouts. The facts of the case are that the people with whom he made his home were constantly writing back to Tilton and giving the news of the boy to their

friends there. It has also been proved that in 1861 she received a long letter from her son, and in 1865 she herself wrote a letter to P. P. Quimby, of Portland, Maine, in which she tells about her son being ill at Enterprise, Minnesota. She claims to have written a poem after her separation from the boy, one stanza only of which is extant:

"Thy smile through tears, as sunshine o'er the sea,
Awoke new beauty in the surge's roll.
Oh, life is dead, bereft of all with thee,
Star of my earthly hope, babe of my soul."

Here we find the beginnings of some curious contradictions and misstatements of facts that run as the scarlet thread of sin through all Mrs. Eddy's works. But a falsehood, being error, is nothing. It is only an illusion. The reader will find as he goes along many confused expressions from Mrs. Eddy's pen that seem to be called forth by the need of meeting certain exigencies of life, circumstance, or doctrine. We may regard these things in two ways. Either the prophet despises such a thing as consistency, or she forgets the positions once assumed, and so unconsciously contradicts herself.

"Doctor" Quimby

In 1862, while Dr. Patterson was in Libby Prison, his wife, having heard of a certain Dr. Quimby of Portland, Maine, determined to visit him in the hope of once more regaining her lost health. Quimby was no ordinary medical quack. He was neither a spiritualist nor a clairvoyant. He eschewed trances, in-

cantations, and was beyond even mesmerism. In his profession he claimed to heal and make his patients well and happy simply by the benign power of the mind. He was an ignorant man who had taken up these occult studies and thought things out for himself. His methods were in his day unique. The educated looked upon him as a benevolent, harmless fanatic, but his patients paid him the homage due to a miracle worker.

The finding of himself was in Quimby a sort of evolution. When Poyen, the French disciple of Mesmer, came to lecture in Belfast, Maine, he appealed to the intellectual and the mystic in the man. Quimby began shortly to experiment for himself. He found out that the power of mesmerism was resident in him, and as a mesmerist he won recognition. No matter what the disease, he only knew enough, in his occult ignorance of any real principle of diagnosis, to boldly tackle it. It was a disease; it must be cured. But after some rather profound experience with a clairvoyant subject who in the trance state revealed to Quimby the symptoms of his patient's diseases, he began to generalize. From careful observation he concluded that the patients were not cured by the medicines, but by the state of their own minds. The "doctor" suggested to them the attitude and awoke the faith in them that they would get well, and well they got! He made his discovery the basis of an extended and original system of Mind Cure. Intellect and morality joined with a personality that won love and confidence made his Mind Cure a great success. Patients

crowded his offices and letters came to him from all over New England. His cures were not confined to the ignorant and lowly. People of standing and education professed recovery from various grievous maladies under his treatment.

To this man Mrs. Patterson went to be cured, and he rid her of her nervous disorders. For three weeks she haunted his rooms and studied from his many volumes of manuscript. Hungry and empty, intellectually and spiritually, Quimby gave her ideas which she seized upon with avidity. She now had an object in life—devotion to her prophet! She became the prophet of a prophet. With her singular zeal, enthusiasm, and powers of persuasion she threw heart and soul into propagating Quimby's ideas and exalting his personality until her river of eloquence became a stream of boredom to the uninitiated.

Germs of the New Religion

One of her letters reads in this way: "I am to all who see me a living wonder and a living monument of your power." She adds: "I eat, drink, and am merry, have no laws to fetter my spirit. Am as much an escaped prisoner as my dear husband was."

For a second time, in 1864, Mrs. Patterson paid a visit to Portland and stayed three or four months. Again she studied under Quimby and made some friends, to whom she was afterward very much indebted. Absorbed in this peculiar study, she found the innate cravings of her nature gratified. Now she began to discover in herself an active longing to be a teacher and practitioner of this "Science." Little by little the feeling, the confidence, and the power grew in

her. Intimations of this inward yearning began to appear in her letters; the spirit of the prophet was rising in her. "I ought to be perfect," she writes, "after the command of science. I want to be like you, good and noble, Doctor." Her adulation of her doctor abounds in her correspondence. Now there runs in her mind and comes to the surface in her written messages the words that were afterward to become famous as the shibboleth of a sect—"science," "beliefs," "truths," "errors." There was a strange magic about the woman, and there was within her dreams a slowly evolving idea that was to lead her very far from those forty years of humiliation and obscurity that formed the first long stage of her journey.

Now she plunged into spiritualism and astonished her friends by going into trances and having spirits of the departed speak through her. At one of these times, when visiting a friend, Mrs. Crosby, who studied with her in Quimby's office, she fell into a trance and represented the spirit of her brother Albert, who, to the wonderment of her hostess, warned her, through Mrs. Patterson's own lips, not to trust this ambitious, wily woman, or she would do so to her own peril and sorrow. Her high temper and selfish exactions made the pathway of friendship perilous for her friends, and her true character found revelation through this mediumistic channel, for few were the friends to whom this strangely assorted personality did not bring the sword of trouble. Yet in her the good and the bad were so strongly mingled that those who could no longer abide her imperious exactions remembered

with gratitude what she did for their intellectual and spiritual awakening.

For a long time Quimby was the prophet whom she proclaimed, and Mrs. Eddy continued unshaken in her faith in him. She believed that her recovery from the terrible malady that had worn her out and sapped her vitality with such terrible tyranny was nothing short of miraculous. The manner and method of her restoration to health she recounts with vivid and lengthy exactness. For herself she claims a special revelation from God. In her autobiographical sketches she writes of all these experiences. In "Retrospection and Introspection" she says of herself in 1866: "I then withdrew from society about three years, to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative principle—Deity."

In this work, which purports to be a biography, with what appears to be a subtle and artful purpose she passes over in silence some six years of her history. The reason for this silence will appear in subsequent chapters.

Domestic Life

In May of 1864 Mrs. Patterson went to visit her friend Mrs. Crosby, and remained at her home until the autumn of that year, when she joined her husband in Lynn, Massacnusetts, in which place he had already established himself in his dental profession. His practice was a fairly good one, and people liked the bluff, good-natured, overgrown boy. Though the doctor was untiring in his efforts to please and care for his long-

time invalid wife, his devotion rarely drew from her the smile of wifely approval. Many legends are extant of her selfish exactions, impatience, and fiery, hysterical outbursts of temper. Whatever the outside world saw of her charms, she evidently gave him the worst side of her hereditary disposition. Her demands seemed without end or reason. When the doctor was at home she compelled him to humor her every whim.

When he was away on his professional engagements, she was able to care for herself and walk upstairs and down, but on his return she immediately lapsed into utter helplessness. Many amusing stories are told of her odd freaks and outbursts of anger at the good-natured man in the days before she met the Portland seer and learned of him the secret of mind cure.

While they were living at the Russell home Patterson deserted the woman and never returned. Those who know him say that no word was ever whispered against his character either then or subsequently. His spirit seemed broken; indeed he never had much nerve; and after roving around for some years he drifted to his boyhood home, where he passed his days in hermit seclusion, dying in 1896. But Mrs. Eddy has taken occasion to relate this episode in her life, coloring the narrative to suit her own purposes, belittling her one-time husband and placing on him the brand of moral obliquity as well as cowardice. She says:

"In 1862 my name was Patterson; my husband, Dr. Patterson, a distinguished dentist. After my marriage

I was confined to my bed with a severe illness, and seldom left bed or room for seven years, when I was taken to Dr. Quimby and partially restored. I returned home, hoping once more to make that home happy, but only returned to a new agony—to find my husband had eloped with a married woman from one of the wealthy families of that city, leaving no trace saving his last letter to us, wherein he wrote: 'I hope some time to be worthy of so good a wife.'"

Again the prophet of sweetness, light, and blessing for humanity lapses from truth, and vaguely clouds the facts in a medley of vanity, selfishness, and falsehood. But why should a prophet be consistent?

CHAPTER II.

THE WOMAN AND THE BOOK

At the time of the dedication of the Christian Science Church at Concord, New Hampshire, there appeared in the *Plymouth Record,* from a correspondent who lived among her old friends and neighbors and had opportunity of gleaning the characteristics of the prophet's life at first hand, this statement:

"With the announcement of the dedication of the Christian Science Church at Concord, the gift of Mary Baker Glover Patterson Eddy, the thoughts of many of the older residents have turned back to the time when Mrs. Eddy, as the wife of Daniel Patterson, lived in this place (North Groton). These people remember the woman at that time as one who carried herself above her fellows. . . . The Mrs. Eddy of to-day is not the Mrs. Patterson of then, for this is a sort of Mr. Hyde and Dr. Jekyll case, and the woman is now credited with many charitable kindly acts."

Wanderings

After Doctor Patterson left her the woman was desperately poor. We are told that she went from house to house wherever any would take her in, and that she made friends and quarreled with them time and again. From 1864 to 1870 was a period of protracted wandering.

P. D. Quimby

Her intimates at this time were mostly spiritualists. Besides living in Lynn, she visited Stoughton, Taunton, Amesbury, Swampscott, Newburyport, Merrimac, Avon, and Haverhill. In all these sojourns she made friends with her fascinating personality, and then lost them by her vindictive temper and thoughtless requirements. In one instance, while at Taunton, Massachusetts, it is stated that she tried to persuade Hiram S. Crafts, who had met her at Lynn, to whom she had taught the Quimby system, and who was having some success in healing patients, to leave his wife and get a divorce simply because she thought that Mrs. Crafts hindered the success of the partnership formed between the teacher and her pupil. In this she did not succeed. Mr. Crafts, preferring his wife either to Mrs. Patterson or the practice of Mind Cure, gave up the whole business, and the family moved away.

Wherever she went Mrs. Eddy sang the praises of Dr. Quimby. In sweetest, gentlest tones she was wont to say, on all occasions when discourse on her idol was possible—for it was her habit to talk continually of mind and matter—"I learned this from Dr. Quimby, and he made me promise to teach at least two persons before I die."

In the summer of 1870 Mrs. Eddy returned to Lynn. It was here that she began the rôle of a successful prophet, and in this career we will follow her. First she will appear as the prophet of Phineas Parkhurst Quimby, heralding his gospel and trumpeting his praise. She will draw around her converts to his

doctrine and teach them diligently from his manuscripts that have come into her possession. Then, in the evolution of her peculiar mind and in the growth of a large self-consciousness, she will throw off allegiance to her master and stand forth as the peculiar favorite of heaven, yea, as a veritable anointed one. In her hand she will carry—for a price—the Holy Comforter, Christian Science, which she will claim has been taught her not of man, but in direct revelation, by God himself.

The First Practitioner

As the prophet of a prophet, up to 1870 Mrs. Patterson had had but indifferent success. She had reverenced her teacher and made no concealment of her ardor for him. Hiram S. Crafts was the only poor apology of a disciple she had converted to her practice, and he, through her own overreaching, had gone back on her. On her return to Lynn she did two things. She found a subject whose receptive mind and bent of character made him a willing co-worker with her in her chosen field, then she bent herself diligently to the completion of her book. At this period she began to call herself Mrs. Glover again. In the young man, Richard Kennedy, she found an apt student. Through him she again opened an office and began the practice of her Science, which was now destined to be more widely advertised and so to increase the circle of her possibilities. Her limitations began to dawn upon her. She was not cut out for a practical healer, but as a teacher of the Quimby discovery none, perhaps, might excel her. An experiment was begun with Kennedy, who was only a boy

and looked exceedingly youthful, which lasted for three years. In early summer he put up his modest sign, "Dr. Kennedy." By autumn his office was literally crowded with patients. Men laughed at him and shrugged their shoulders, and then said to their wives and daughters afflicted with divers and slight ailments, "Go to Doctor Kennedy." The nervous wrecks and discouraged invalids that had been given up by other doctors he cured.

Mrs. Glover lived in the background of modest retirement. Her mission was now a serious one, and the spirit of the prophet was growing within her. She began to see visions of future power and mastery. As never before life loomed up as a solemn business. Within her was silently growing a sense of conquest, a subconscious aspiration for power and influence. She was concentrated on "Science," and any signs of laxity on the part of her young coadjutor she frowned upon as wanting dignity and appreciation of the importance of the great mission she had espoused. Prosperity did not unnerve her purpose, but added a spur to it. Then stirred in her dreams of future greatness and glory. She was often heard to say that she meant to establish a religion that would command great respect from multitudes. One of her sayings was: "You will live to hear the church bells ring out my birthday." She appeared now, not as the prophet of another's great destiny, but as the prophet of her own destiny. Up to this time life had doled out to her only obscurity, ridicule, poverty and failure. But the tide that is in the affairs of men had changed. To her

had been given the foundations of great things to be and a boundless ambition to achieve them. Everything was forgotten but success and the passion of her soul for "Science." When she reached her psychological moment she knew it. When power to command was placed in her hand her truly remarkable personality responded to its touch.

A Lawsuit

Another promising student was Charles S. Stanley, whose wife had been a patient of Kennedy's and received much benefit from his treatment. Under the influence of his wife's urging he applied himself to learn Mental Healing, but afterward declared that Mrs. Glover gave him nothing and had nothing to teach. This was her second large and important disagreement with a disciple, but it in no way discouraged her. The testimony of his fellow students is that there was much talk between Stanley and Mrs. Glover. Many disagreements followed. They clashed on payment of fees. She said she could walk on the water and live without eating. He took objections. She demanded that Stanley give up his Baptist creed and every other creed. He refused. She had met a mind that she could not control, and they parted. A civil suit followed, in which Mrs. Glover was worsted. In the trial of the case most curious testimony came out regarding her teaching, such as this: "So long as one believed in a personal God and in response to prayer, they could not progress in scientific religion." Dr. Kennedy gave as his testimony that "I never gave up my belief in a personal God, though my belief was pretty well shaken up."

Under the name of Patterson Mrs. Eddy wrote to the Portland, Maine, press: "P. P. Quimby stands upon the plain of wisdom with his truth. Christ healed the sick, but not by juggling or with drugs; as the former speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth, and is not this the Christ that was in him? P. P. Quimby rolls away the stone from the sepulchre, and health is the resurrection." Quimby Manuscripts

By the year 1870 her estimation of the Quimby manuscripts and teachings seems to have undergone some change. In the six years of her migratory life she had written and rewritten parts and wholes of these works, adding prefaces and changing and interweaving into the heart of the compositions much of her own thoughts. Yet she still continued to attribute their authorship to Quimby. Daniel H. Spofford, who was one of her most brilliant students and promising disciples, states that he became her pupil in 1870, when he resided in Lynn, Massachusetts, and that then Mary Baker Glover was a teacher of metaphysical healing. She taught from three manuscripts, entitled "Questions and Answers in Moral Science," "The Science of Man," and "Soul's Enquiries of Man." She always attributed the authorship of these manuscripts to P. P. Quimby of Portland, Maine. Notwithstanding this, as will appear more in detail later, she denies her debt to Quimby, and claims that in 1866 she discovered the Science of Metaphysical Healing, which she afterward named Christian Science.

Mrs. Eddy's relation to Quimby and the part that his manuscripts had in the development of her Christian Science doctrines have been a matter of grave controversy for years. She claims that this discovery was given to her as a divine revelation, and then repudiates P. P. Quimby and all his works, especially "malicious animal magnetism." Although this divine revelation which she called Christian Science came to her in 1866, so she says, in 1868 and 1870 she still taught the Quimby method, and even allowed herself to be treated by rubbing and all the methods of Quimbyism. It is distinctly remembered by those who played the rôle of host to her in those days that she acknowledged Quimby, possessed and taught from the Quimby manuscripts, and lauded Quimbyism as the only cure for disease. Miss Milmine has presented in one of her *McClure Magazine* articles a collection of quotations from the Quimby manuscripts, "Questions and Answers," some of which are herewith given to the reader; it will not be difficult to find in them familiar words and expressions to one at all acquainted with the Christian Science phraseology.

In this science the names are given thus: God is Wisdom. This Wisdom is not an Individuality but a principle, embraces every idea form, of which the idea, man, is the highest—hence the image of God, or the Principle.

Understanding is God.

All sciences are part of God.

Truth is God.

There is no other Truth but God.

God is Wisdom. God is Principle.

Wisdom, Love, and Truth are the Principle.

Error is matter.

Matter has no intelligence.

To give intelligence to matter is an error which is sickness.

Matter has no intelligence of its own, and to believe intelligence is in matter is the error which produces pain and inharmony of all sorts; to hold ourselves we are a principle outside of matter, we would not be influenced by the opinions of man, but held to the workings only of a principle, Truth, in which there are no inharmonies of sickness, pain or sin.

For matter is an error, there being no substance, which is Truth, in a thing which changes and is only that which belief makes it.

Christ was the Wisdom that knew Truth dwelt not in opinion, and that matter was but opinion that could be formed into any shape which the belief gave to it, and that the life which moved it came not from it, but was outside of it.

I know of no better counsel than Jesus gave to His Disciples when He sent them forth to cast out devils, and heal the sick, and thus in practice to preach the Truth, "Be ye wise as serpents and harmless as doves." Never get into a passion, but in patience possess ye your soul, and at length you weary out the discord and produce harmony by your Truth destroying error. Then it is you get the case. Now, if you are not afraid to face the error and argue it down, then you can heal the sick.

The patient's disease is in his belief.

Error is sickness. Truth is health.

If I understand how disease originates in the mind and fully believe it, why cannot I cure myself?

Disease being made by our beliefs or by our parents' beliefs or by public opinion, there is no one formula of argument to be adopted, but every one must be hit in their particular case. Therefore it requires great shrewdness or wisdom to get the better of the error.

Many people unite in saying that she always acknowledged the manuscripts that she used as from P. P. Quimby's pen. One of these is the man who became well known as her ablest manager and business agent, Daniel H. Spofford, who declares that she always attributed the authorship of "Questions and Answers in Moral Science," "The Science of Man," and "Soul's Enquiries of Man" to Quimby. Little by

little Quimby's name was dropped as of no advantage and more and more possessing a positive hindrance to her advancement.

The period of her wanderings is most unsatisfying to the student of Mrs. Eddy's biography. She has sought to seal it up as close as a tomb. Her aim seems to be to leave the impression that, like St. Paul, she was the peculiar recipient of the favor of God.

In "Retrospection and Introspection," after fixing the date 1866, the time of her now famous fall on the ice in Lynn, as the period of her miraculous cure and divine revelation of Metaphysical Healing, she says:

"I then withdrew from society about three years, to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle—Deity."

"Science and Health" Published

By 1875 the book "Science and Health" was ready for the publishers. No word in it hints for how large a part of it she was indebted to Quimby. As it grew, so her desire to mention him grew less. Now at the date of its completion the student in her classes heard little or nothing about him. The book appeared in print at the end of the year. Friends, it is stated, advanced her the thousand dollars which the printer wanted in hand before he would put out an edition. One thousand copies fell silently from the press, almost unheralded. Born, and the world knew it not! How must that four hundred and forty-first edition of a recent year look down with compassion upon the forerunner of a multitudinous race.

The problem now was to sell it and make an appreciative public. To effect this most desired purpose she persuaded one of her most successful pupils, Mr. Spofford, to take up the work of agent. This step marked a new era in her rise to conspicuous position before a wide public. Spofford sold the book and as press agent made good in a large degree.

Third Marriage

In 1877 she married Asa Gilbert Eddy, the student who took Spofford's place as her leading practitioner. She had now entered the matrimonial state with a "true man," in the fifty-second year of her age. Mr. Eddy was forty. It mattered not, however, in "Science." For reasons best known to herself, but not accepted in the most happy spirit by her intimates in the business of advancing Christian Science interests, she sent for Rev. Samuel B. Stewart, a Unitarian clergyman, who on New Year's night performed the ceremony at Mrs. Glover's residence on Broad street, Lynn, Massachusetts. Hereafter she was to be known to her church and the world as Mary Baker Glover Eddy. Although her opinion of marriage, from her published statements regarding it, is so low, of this union she writes:

"My last marriage was with Asa Gilbert Eddy, and was a blessed spiritual union, solemnized at Lynn, Mass., by the Rev. Samuel Barrett Stewart, in the year 1877. Dr. Eddy was the first student to publicly announce himself a Christian Scientist and place these symbolic words on his office sign. He forsook all to follow in this line of light. He was the first organizer of a Christian Science Sunday-school, which he

superintended. He also taught a special Bible class, and lectured so ably on Scriptural topics that even ministers listened to him with mingled surprise and approbation. He was remarkably successful in Mind Healing and untiring in his chosen work. In 1882 he passed away with a smile of love and peace resting on his countenance." The physicians who conducted the autopsy concluded that death was caused by heart disease, distinctly developed. Think of it—the first Christian Science doctor (?) to hang out his shingle, and then to die of heart disease! But Mrs. Eddy declared that he died of arsenical poisoning, mentally administered.

Confusing Dates

It is rather a curious coincidence that Mrs. Eddy did not give to the world her work setting forth the claims of Christian Science as a discovery of her own until after P. P. Quimby passed away. His death occurred in 1865. In the following year, she affirms, the great revelation came to her, although she contradicts herself in this matter by the substitution of two other dates at different times as to the set time of revelation. In plain terms she writes:

"It was in Massachusetts, in the year of 1866, that I discovered the Science of Metaphysical Healing, which I afterwards named Christian Science. The discovery came to pass in this way: during twenty years prior to my discovery I had been trying to trace all physical effects to mental cause, and in January, 1866, I gained the scientific certainty that all causation was mind and every effect a mental phenomenon."

Mrs. Eddy in those days even felt that her primary

students were quite well enough equipped to try their fledgling wings on a public waiting to be impressed. This is the way she puts it: "Having received my instructions in the primary class, and afterwards studied thoroughly 'Science and Health,' the student should not hesitate to enter upon this privileged Gospel work and so fulfil the command of Christ. Yea, an apt Bible scholar and a consecrated Christian by deeply dipping into my last revised 'Science and Health' may even enter this field of labor without any personal instruction—beneficial to himself and the race."

Certainly she can gloss over real facts and make her motives appear quite different in the telling from what they really are!

The many conflicting dates which Mrs. Eddy has chosen to give as the time when the inception of Christian Science came into her mind are puzzling to the student of her history. Naturally an explanation is sought. At first it may be thought to be simply the general inconsistency that runs through her many writings. But on further investigation a purpose and an object loom up. She claimed a divine revelation. She must make her prior and subsequent actions fit into this revelation. The reader has seen that her connection with P. P. Quimby had come to be regarded by her as a direct detriment. She must remove all trace of a distinctly human origin of her system in order to meet attacks and assertions that the beginning of her knowledge of Mind Healing was in what she received from Quimby. To combat Mr.

Julius A. Dresser's assertion, made in the Church of Divine Unity in Boston, that Quimby was the originator of the present system of mental healing, and that she received what she knows about it from him as his patient and student, Mrs. Eddy was compelled to defend her position.

In the *Christian Science Journal* of 1887 (June) is an answer from her pen to this charge. It affirms: "As long ago as 1844, I was convinced that mortal mind produced all disease." In order to clinch the point and rout the enemy, she adds: "In 1862 I was proclaiming that Science must govern all healing." Then in order to evade another attack, Mrs. Eddy said that in 1853 she was acquainted with the science of Mental Healing. Mr. Dresser was himself a patient and pupil of Quimby. In Boston he practised mental healing as taught by his master and from manuscripts written by him. His statements as to Mrs. Eddy's relation with the Portland seer, and the obligation of Christian Science to him, led to the rise of the so-called Quimby controversy.

In the first edition of "Science and Health," issued in 1875, it is stated that its author first learned in 1864 that "Science mentally applied would heal the sick."

As late as 1887, in the *Christian Science Journal,* she proclaims that prior to her visit to Quimby in 1862 she "knew nothing of the Science of Mind Healing" and that "Mind Science was unknown to me." Naturally her opponents and the objectors to her lofty claim of any superior divine inspiration have used this assertion against her, and with telling effect.

Christian Scientists have now settled on the evening of February 1, 1866, as the hour when the new religion was born. Mrs. Eddy, defending this point, as strategic to her position, writes: "It was in Massachusetts, February, 1866, and after the death of the magnetic doctor, Mr. P. P. Quimby, whom Spiritualists would associate therewith, but who was in no wise connected with this event, that I discovered the Science of Divine Metaphysical Healing, which I afterwards named Christian Science."

In "Retrospection and Introspection," on page 38, and onward, she tells the story:

"My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself and how to make others so."

A "Miraculous" Cure

In a later version of this affair, as told by the Publishing Society of this denomination, the fall on the icy curbstone and the consequent almost fatal injury, with the helplessness of the skilled physician, led to miraculous results:

"Finding no hope and no help on earth, she lifted her heart to God. On the third day, calling for her Bible, she asked the family to leave the room. Her Bible opened to the healing of the palsied man, Matt. 10:2. The truth which set him free she saw. The power which gave him strength she felt. The life divine which healed the sick of the palsy restored her, and she rose from the bed of pain healed and free."

As near as proof that would hold in a court of law can reach the case, the above is a fiction pure and simple.

The facts are these: Mrs. Eddy did fall on the icy sidewalk. She was hurt. A doctor was called in. But the rest is fable.

The Christian Science Publishing Society says: "The doctor pronounced the verdict that she had but *three days to live.*"

The physician, a Homœopathist, Alvin M. Cushing, makes affidavit that he was called to attend professionally a Mrs. Patterson. He, under oath, affirms:

"I did not at any time declare, or believe, that there was no hope for Mrs. Patterson's recovery, or that she was in a critical condition, and did not at any time say, or believe, that she had but three or any other limited number of days to live."

Mrs. Eddy writes in "Retrospection and Introspection":

"Even to the Homœopathic physician who attended me, and rejoiced in my recovery, I could not then explain the *modus* of my relief. I could only assure him that the Divine Spirit had wrought the miracle."

In the same affidavit, published in *McClure's Magazine,* Dr. Cushing affirms:

"Mrs. Patterson did not suggest, say, or pretend, or in any way whatever intimate, that on the third day, or any other day, of her illness she had miraculously recovered or been healed, or that, discovering or perceiving the truth of the power employed by Christ to heal the sick, she had, by it, been restored to health."

Mrs. Eddy herself disproves the miraculous account in one of her own letters written two weeks after the fall:

"Two weeks ago I fell on the sidewalk and struck my head on the ice, and was taken up for dead. . . . Now, can't you help me? I believe you can. I think I could help another."

Now what conclusion may the investigator of Metaphysical Healing and this episode in Mrs. Eddy's life come to? Evidently this:

The stories about it are fictions. There is nothing miraculous in the cure. There is no divine revelation regarding divine healing proved at this time. Quite the contrary. The prophet was mute at the time regarding it. She appealed to another for help eleven days after she records a miraculous cure. The Miracle —the Revelation—are a fancy. The legendary lore created to throw a false, supernatural glamour about the incident is a boomerang calculated to return with destructive force against foundations laid in fable, evasions, false imaginings, and cunning perversions.

CHAPTER III.

A MASK FOR COMMERCE AND GLORY

Flying Many Flags

Faith healing has long been a recognized privilege of the Christian Church. Mesmer and his successors made healing by fluid a popular fad. The something he called fluid emanated from him. In these latter days mysticism has discovered a new method of physical repair and bodily renovation, without drug intervention or skill of surgery. Many names have been given to the process, the New Thought, Mind Cure, Metaphysical Healing, Faith Cure, Cure by Appeal to the Sub-conscious Self, Cure by Suggestion, Divine Healing, Divine Science, the Emmanuel Movement, and others.

The basic element in a number of these is the same, however, no matter how many differing shades of doctrine may be indicated. The central tenet, loudly proclaimed, is one, that the disease does not exist; it is a figment, a mortal error. Believe there is nothing the matter, and there is nothing to be cured. Christian Science boldly declares: "The power of poison lies in the belief." "Deny sin, sickness and death, for matter is nothing." "Rheumatism and pneumonia," says one disciple, "are verbal utterances for unthinkables." "Deny sickness and pain," says another, "and you will be happy." "Disease is a delusion, the

result of a conscious or unconscious conspiracy on the part of a false belief that has fastened itself on the mind."

The cure does not lie, it is asserted, in faith, but in knowledge. Even this is not absolutely necessary on the part of the patient, for he can be cured by the direction of another's thoughts. Hence absent treatment comes just as high as present, and is quite as efficacious. In all these attempts at projecting mental states into the world of matter and making a belief stand for accomplished results and living entities, the mask of the unreal and the ideal covers the face of reality and experience.

Not Christian

Of all these various schools of Mental Healing the most loudly proclaimed to-day, and, it must also be added, the most successful, is the self-called Christian Science. To the unbiased investigator the name may not appear to be happily chosen, but rather to be a misnomer, for it has the appearance of being a mask to conceal depths entirely unsuspected from its outside indications. It attempts to characterize as Christian a something which has eliminated the distinctive doctrines of Christianity on its evangelical side, and gone out of its way to antagonize even those forms of religious expression known as unevangelical. The Christian could hardly be expected to recognize a system from which all the distinctive articles of faith his heart holds dear have been emasculated. Orthodox science, on the other hand, would hardly allow the presumptuous claim of family likeness to a cult that denies the reality of matter and its divers phenomena,

Not Scientific

and asserts that strychnine does not poison and alcohol does not intoxicate, that geology cannot explain the formation of the earth's crust, that animals were not created carnivorous, that life is not propagated by germ-cells, that there is no law of heredity, and that male and female are not necessary for human generation.

But a Power

Though it may be neither Christian nor scientific, Christian Science must be reckoned with as a prominent modern force, a system that has secured a strong foothold. On its aspirational side it is phenomenal, and is found to be a most live and real thing in the world of mind, and also of that matter which it affects to despise. A door of hope has been opened by it in the valley of sin, sickness and human misery that has brought happiness and peace to thousands, and a certain sort of nobility of spirit amid the mazes of its strange delusions and in spite of the mask it wears before the solid facts of existence.

The Christian Science sect has at present 1,100 societies. There are over 8,000 healers attached to Christian Science, and something like 60,000 church members are claimed by it. The Mother Church in Boston was erected at a cost of $2,000,000. The stately and magnificent architectural structures in New York and elsewhere attest its wealthy, aristocratic, and numerous following. Their Bible is "Science and Health; with Key to the Scriptures." It was first composed by Mrs. Eddy, who incorporated in it the original manuscripts secured from the writings of P. P. Quimby. She added many comments, additions,

emendations, and speculations of her own with an expanding and growing philosophy never dreamed of by Quimby. The first edition was crude, illiterate and yet claimed to be founded on the Bible, while in reality it is a travesty on Christianity, from which it has squeezed all the grace and beauty of its distinctive doctrines. Since that first volume some four hundred and forty editions have been issued.

The immature and almost incomprehensible style of the author has been altered for the better. This process began with the author's confidential adviser, the Rev. Mr. Wiggin, and has gone on in succeeding years from many different pens. Statements too outrageous have been softened and partly eliminated, emphasis has been transferred from one event to another, one crisis or strategic point in revelation dwarfed and another made prominent until the student is led to exclaim: If the book is a divine revelation, as the author claims, how comes it that Deity did not know his own mind and had to mask it under so many disguises, and call in so many editors to smooth it out, shifting the point of view according to the varying winds of circumstances, the stress of argument, and the charge of contradiction, of falsehood, of impossibility? Does it take astute human editors to extricate the divine Revelator from a dilemma? Upwards of half a million of copies have been acknowledged as sold to date, the cheapest edition selling at the price of five dollars. No inconsiderable source of income! As commerce Metaphysical Healing pays!

In her church Mrs. Eddy is an autocrat. All power

emanates from her. Officers, readers, healers are her creatures. She gives the law, and tenure of office is at her pleasure. She prescribes the form of church service. No one can preach in a Christian Science church but Mrs. Eddy. The only books to be used in the service are the Bible and "Science and Health; with Key to the Scriptures." The service consists in reading parallel passages from each book, usually some definite theme being announced. No church members can belong to any other society or club, the Free Masons excepted. No books are needed in her code besides the Bible and her own "Science and Health" for all the intellectual and social needs of her followers, and it is understood that Mrs. Eddy is strictly obeyed by them. Says a living Englishman: "Few rulers probably in the course of human history have commanded such implicit and such willing obedience from so large a following." As glory the system is a great success!

Autocratic Rule

Instructions to Healers

When one gathers together for a consecutive survey the many rules Mrs. Eddy has laid down for the practice of her Mind Healing, absurdities and contradictions meet the reader at almost every step of the way. She transcends in singing the praise of know-nothing-ism. Where ignorance is bliss, 'tis folly to be wise. Keep your mind a blank and the first impressions will stand out upon it in vivid relief. For "A patient thoroughly booked in medical theories has less sense of the divine power, and is more difficult to heal through Mind, than an aboriginal Indian who never bowed his knee to the Baal of civilization."

The healer ought to be alone with the patient, as

minds adverse to Christian Science principles and dogmas may set up cross currents of thought and work against the mind of the one in "Science." Hence, "You should seek to be alone with the sick while treating them," seeing to it that "the minds which surrround your patient do not act against your influence by continually expressing such opinions as alarm."

Occult, mysterious and subtle mental practices are recommended: "If you call mentally and silently the disease by name, as you argue against it, as a general rule the body will respond more quickly; just as a person replies more quickly when his name is spoken; but this is because you are not perfectly attuned to Divine Science, and need the arguments of truth for reminders. To let the spirit bear witness without words is the more scientific way."

"Call the disease by name!" There is no sickness, yet the disease is to be called by name!

There are some wicked practices that must at all hazards be eschewed. Right here Mrs. Eddy speaks out with no uncertain sound: "A Christian Scientist never gives medicine, never recommends hygiene, never manipulates. He never tries to 'focus mind.' He never places patient and practitioner back to back, 'never consults' spirits, or requires the life-history of his patient. Above all he cannot trespass on rights of mind through animal magnetism"—*"malicious animal magnetism."*

The "Mother" has a horror of water and the bath: "Bathing and rubbing to alter the secretions, or re-

move unhealthy exhalations from the cuticle, receive a useful rebuke from Christian Science Healing."

What may this mean? "John Quincy Adams presents an instance of firm health and an adherence to hygienic rules, but there are few others."

Inconsistencies

Mrs. Eddy guards against anybody's thinking that for the patient to get worse is a bad sign. Strange that one who never has been, is, or can be *sick* should get worse. She says:

"Suppose the patient should appear to grow worse? This I term *chemicalization*. It is the upheaval produced when immortal Truth is destroying erroneous and mortal belief. Chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away. Patients unfamiliar with the cause of this commotion, and ignorant of its favorable omen, may be alarmed. If such is the case, explain to them the law of this action."

Now behold! Notwithstanding her denial, there is really existing down below somewhere sin and sickness, for "*chemicalization* brings *sin* and *sickness* to the surface!"

What Alice Fielding said about Christian Science some years ago is not so far from the truth:

"This creed, invented, expounded, demonstrated, and diffused by American ladies, is surely the natural outcome, in emotional natures and untrained minds, of a smattering of spiritualism, mesmerism, mental therapeutics, mysticism, and metaphysics, coupled *with a profound and lofty disdain of the most elementary scientific knowledge.*"

According to "Mother," sickness and disease are nothing but error which Mind must heal. But they can be called up from the vasty deep. Hence in preparing to treat patients the mind of the healer must take mental gymnastics to be fitted for the herculean task: "Be firm in your understanding that mind governs the body. Have no foolish fear that matter governs, and can ache, swell, and be inflamed by a law of its own, when it is self-evident that matter can have no pain or inflammation."

Speaking of weak or inflamed nerves, she says: "You will call it neuralgia, but I call it illusion." And again: "Realize the absence of disease."

That the "Mother" in practice exhibits "the most lofty disdain for the most elementary scientific knowledge" this technical advice would indicate:

"Anatomy, physiology, treatises on health, sustained by what is termed material law, are the husbandmen of sickness and disease. It is proverbial that as long as you read medical works you will be sick."

Now her old friends are held up to reprobation:

"Clairvoyants and medical charlatans are the prolific source of sickness. When there were fewer doctors, and less thought was given to sanitary subjects, there were better constitutions and less disease."

"Science" Dietetics

Diet does not count either for weal or woe:

"We are told that the simple food our forefathers ate assisted to make them healthy; *but that is a mistake.* Their diet would not cure dyspepsia at this period. With rules of health in the head, and the

most digestible food in the stomach, there would still be dyspeptics."

If these words mean anything, one might just as well give a horse bran as oats, and the human stomach stone as bread. It is a well-known fact in human experience that what is food for one man may be poison for another. Some men eat onions with delight, and thrive on the diet. To others onions are rank poison, even be they rare-ripes. There was a young physician in a certain town of New York who, on account of special constitutional tendencies, could not eat the onion in any form. He boarded with a widow who had an only daughter. She ridiculed the doctor and—a Christian Scientist before its time—declared that onions affected the young man adversely because he believed they did. But not even ridicule could shake him from his purpose not to eat them, as previous experience warned him of the danger. The young woman, however, would not be convinced by his protestations that there could be any harm to any one in eating this fruit of the kitchen garden. One day the doctor was late for the midday meal. She determined to cure him of his dread of the plant and at the same time obtain a triumph over him. Accordingly she prepared a soup in which the onion in it was so disguised that no expert sense could detect it, yet it was present. The doctor hurried in to lunch. The young woman set before him the soup. He tasted, paused, and inquired: "Is there not onion in this soup? You know I cannot eat it; it poisons me." "Oh, how fussy you are!" she cried. "Don't you suppose I know by this

time that you say you cannot eat onions? I have heard it often enough." "It's a good soup," he replied, "but I thought I detected the flavor of onion. If it's here you will regret it." With a smile she turned away to bring him the meat course, feeling that the moment of her triumph was near and imagining the fun she would have in teasing him. She returned to the dining room with the rest of the meal just as he fell from his chair in a convulsion. With difficulty he recovered. Her apparent triumph was turned into genuine regret for her foolhardy prank.

If diet is of no avail, Welsh rarebit, cocoanut and lobster are as good for a weak stomach and impaired digestion as the most easily digestible foods. For this latter, according to the author of Christian Science practice, would still breed dyspeptics. This teaching strikes out against common sense and controverts in the next place the value of physical exercise. Listen to such curious ebullitions as these:

"Because the muscles of the blacksmith's arm are strongly developed it does not follow that exercise did it, or that an arm less used must be fragile. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and smite the nail, it might be thought true that hammering enlarges the muscles. *But the trip-hammer is not increased* in size by exercising. Why not, since muscles are as material as wood and iron?"

If the strange views of Christian Scientists were confined alone to mere expressions of belief, they might be passed by as harmless. The doctrines of Metaphys-

ical Healing have not been unknown to science, and for generations medical men and expert students of pathology have referred to them and made use of certain principles in the practice of medicine. But it is when the Eddy accompaniments of Mind Healing are pushed to the extreme that danger to the body politic is to be feared. When a Christian Scientist goes into the slums and tells ignorant and credulous people that the "so-called laws of health and hygiene" are provocative of disease; that sanitary laws are no more than bad dreams; that people who are cleanly are less healthy than the filthy emigrants that come to our shores, such teaching is liable to make the ignorant regardless of law, bring our health and sanitary laws and regulations into contempt, and contribute to the startling spread of an epidemic.

Power over Life and Death

Mrs. Eddy has put forth such astonishing claims that one must perforce deem her either tinged with insanity or feigning to believe what she says with so much vehemence of affirmation. In one of her books she affirms that she "raised the dying," and her followers believe it and report that in one instance she restored the dead to life.

One of her pupils gives an account of a lecture she attended:

"While she denied all matter, she said she had a little geranium plant she thought much of, because it was so responsive to her touch. She said that one day she was standing beside it admiring it, when it occurred to her mind that she would give a command for a leaf to grow out while she stood there; and she

said: 'Now come forth,' and one of the most beautiful leaves on the plant started from a bare place and she watched it while it developed, until there was a perfect production of her powers. . . . She said we would eat chips in the place of food."

A very beautiful girl, but one of immoral life, who lived to gratify her every whim and appetite, came under Mrs. Eddy's instruction. Under some hypnotic spell she became convinced that she would soon be able to raise the dead. She burst in upon a refined and spiritually minded acquaintance one day, exclaiming: "I shall soon raise the dead, just as Jesus did."

The devout woman was exceedingly shocked, and replied, putting her arms around the wayward, deluded girl: "Never say this to another. I can understand the hypnotic influence under which you have been laboring. The black art has had its effect on you indeed. Are you like Jesus in character? Do you expect to do His works when there is not one desire of the flesh you do not gratify? Do you think that by denying sin, as Mrs. Eddy tells you, the denying of a fact makes your character what it should be, giving you the same power that Jesus possessed?" The mask of Metaphysical Healing covers up a host of deformities.

To say to yourself: "I am not sick, I have no pain," when disease and suffering are racking and wasting the system, does not change the actual condition. A young "Scientist" was afflicted with a cold. She was very hoarse, but had to take a singing lesson in a few hours. Before setting out for the lesson she waited

on her healer. A silent treatment was given, and the healer bade her go to her task, as she would be troubled with hoarseness no more. Let her tell the story of her experience with the cold and her singing master:

"As soon as I tried to sing, the German professor said: 'You cannot sing to-day. Go home and get rid of your cold.' 'Oh, I haven't any cold,' I said. The professor looked at me in amazement. 'You haf no col'!' he exclaimed, opening his eyes wide. 'No, I have no cold,' I replied. 'Then why you not sing?' said he.

"I made one heroic effort. It was useless. The professor closed the piano with a bang, rose and bowed low as he said: 'Go home and a doctor see. I myself will see one, for eef you haf not a col', zen I am what you call zee crazy man.'"*

What the Mask Hides

The mask of Metaphysical Healing hides a tumult of absurdities and, to the ordinary man of good, sober sense, a big pile of nonsense. But the mask hides also the greed of commercialism and the bid for glory. It pays to advocate the philosophy of the unreal under the countenance of bodily healing and religion. There have been millions in it, too. The founder came forth from the haunts of obscurity and poverty to reap from this credulous and superstitious age a rich harvest in the values of the world which she affirms is a shadow and an illusion. But more than the gratification of her sharp New England commercialism is her love of glory, adulation, flattery and worship, and the whis-

*"Christian Science Claims," by William H. Muldoon.

pers of prophecy from out the shadows echo: "Still there is more to follow." What will the world, ever eager to climb up some other way into the sheepfold than the way of the good Shepherd, who is Himself the "Door," accord her in the future?

The "Metaphysical College"

Studying the various writings of the head of this system, one is more and more impressed with the idea that Metaphysical Healing is strongly tinged with commercialism and that the religious development of this movement is largely bound up with finance and glory. There is a shrewd money-making instinct observable in its inception and through all its ramifications. In "Retrospection and Introspection" Mrs. Eddy says: "In 1867 . . . I began teaching one student Christian Science Mind Healing. From this seed grew the Massachusetts Metaphysical College in Boston, chartered in 1881."

No charter for colleges like the "Massachusetts Metaphysical College" were granted by the State after 1883. In the charter taken out by Mrs. Eddy no mention was made of Christian Science or any new discovery. The records of the commonwealth show the instrument, which recites the incorporation of a college for the purpose of "teaching pantology, ontology, therapeutics, moral science, metaphysics and their adaptation to the treatment of disease."

In 1883 the "anti-diploma" law was enacted which prohibited societies organized under the Act by which Mrs. Eddy obtained the charter for her college—"An Act concerning Associations for Religious, Charitable, Educational and other purposes"—from conferring

degrees and issuing diplomas, unless authorized by special act of the Legislature. The penalty for disobeying this consisted of a fine of from five hundred to one thousand dollars for each violation. Perhaps some light is here thrown on the Christian Science commercial spirit and Mrs. Eddy's "conscientious scruples about diplomas."

Her alleged reason for closing the college is stated by her in this fashion:

"The Massachusetts Metaphysical College drew its breath from me, but I was yearning for retirement. The question was, who else could sustain this institute under all that was aimed at—its vital purpose the establishment of genuine Christian Science Healing? My conscientious scruples about diplomas, the recent experience of the Church fresh in my thoughts, and the growing conviction that every one should build on his own foundation, subject to one builder and under God—all these considerations moved me to close my flourishing college."

We have seen above that the State and the law raised a barrier to the continuance of her college, notwithstanding there were three hundred candidates waiting for admission to it, representing a business of at least ninety thousand dollars. For, although the courses were short in this remarkable institution, the fees were certainly unknown for quantity in any other like commercial transaction. The founder writes:

"When God impelled me to set a price on my instruction . . . I was led to name $300 as the price for each pupil in one course of lessons at my

college—a startling sum for tuition lasting hardly three weeks."

"Put Money In Thy Purse"

Three hundred dollars was asked for a course of twelve lessons lasting three weeks. The normal class received six lessons at a cost of two hundred dollars. There was a class in Metaphysical Obstetrics which required six lectures, price one hundred dollars. There was also a class in theology, for which two hundred must be paid. Hence to be rounded and completed in Metaphysical Healing and Christian Science Theology required $800 in tuition alone!

From the four hundred and forty-one editions of the book, "Science and Health," it has been estimated that over two millions of dollars have been realized. This and much else is the sole property of the great autocratic head of the institution. Her profits must have been something enormous, demonstrating that her Metaphysical Healing and religion pay. Not for nothing was the mind of the mystic tinctured with the trade instinct of the Yankee. In pages 300 and 301 in "Miscellaneous Writings" this remarkable woman says: "Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who withholds a slight equivalent for health." The author of the book and the Christian Science practitioner both stand ready, with charity toward all and malice toward none, to help the poor patient recover who does not "withhold a slight equivalent for health!"

The material prosperity that has come to Christian

Scientists is witnessed to in the preface of the foregoing work in this way:

"In the early history of Christian Science among my thousands of students few were wealthy. Now Christian Scientists are not *indigent;* and their *comfortable fortunes* are acquired by healing mankind, morally, physically, spiritually!"

The italics in the above are not in the original, but emphasize the fact that fortunes have multiplied in the hands of "Scientists," and that not only doing good and getting glory is in their purpose, but to reap a harvest of commercial values. Though money is nothing but matter, which they pronounce an "illusion," they seem to set a great store on possessing just such an illusion.

CHAPTER IV.

ANTAGONISMS OF "SCIENCE"

Old Methods Outgrown

As has already been seen, in Mrs. Eddy's mind Metaphysical Healing was a growth slowly developed according to the exigencies of her need. At first she was a spiritualist and a mesmerist. Taught by Quimby, manipulation played no small part in her cures. But her mental evolution progresses, and when the idea begins to dawn upon her that she herself is a prophet of a new revelation, and not simply the prophet of a prophet, she begins to make everything bend to her own ambition and glory. She apparently repudiates a miserable past and covers it with a mask which changes its lineaments altogether. As she was accustomed to break her friendships to suit her purposes or convenience, so she now seems to part company with practices which militate against the supremacy of a system she is to give to the world as her own discovery, and which will exalt her as the original prophet of a new era in metaphysical healing, to be labelled by her "Christian Science." Little by little the stupendous idea, the vision of a glory to be told to ceaseless ages, takes form in her brain, and with amazing ingratitude and inconsistency she covers and hides the sources of her knowledge and the scaffold on which she is to rise to eminence with the mask of a

divine revelation. God speaks directly to her, His chosen prophet, and she calls the message which she declares He gave her, God, the Holy Spirit.

Listen to this humble prophet of her own mission, who has forgotten all about Dr. Quimby, of whom she wrote: "Quimby rolls away the stone from the sepulchre of error, and health is the resurrection. But we also know that 'light shineth in darkness, and the darkness comprehendeth it not.'"

In reply to a question asked her by Mr. W. W. Wright, at one time a prospective pupil, about the year 1871, as to whether her theory had been advertised and practiced by any other than herself, Mrs. Eddy answered:

"Never advertised, and practiced by only one individual, who healed me, Dr. Quimby, of Portland, Me., an old gentleman who had made it a research for twenty-five years, starting from the standpoint of magnetism, thence going forward and leaving that behind. *I* discovered the art in a *moment's time,* and he acknowledged it to me; he died shortly after, and since then, eight years, I have been founding and demonstrating the science. . . . Please preserve this, and if you become my student call me to account for the truth of what I have written."

"Sound morals are most desirable," but in the prophet of a great cult, that opens more doors on the public than did the temple of Janus in ancient Rome, many contradictions and slips from the exact rule of rectitude may be excused. When the mask of assumption and prophetic pose is withdrawn, what see we?

Only a sinful mortal. Yet as plain Mary M. Patterson she can burst into song, or at least a bit of rhyme, which she sends to the *Portland Courier*. It runs as follows:

SONNET

Suggested by Reading the Remarkable Cure of Captain J. W. Deering.

To Dr. P. P. Quimby

'Mid light of science sits the sage profound,
Awing with classics and his starry lore,
Climbing to Venus, chasing Saturn round,
Turning his mystic pages o'er and o'er,
Till from empyrean space his wearied sight
Turns to the oasis on which to gaze,
More bright than glitters on the brow of night
The self-taught man walking in wisdom's ways.
Then paused the captive gaze with peace entwined,
And sight was satisfied with thee to dwell;
But not in classics could the bookworm find
That law of excellence whence came the spell
Potent o'er all—the captive to unbind,
To heal the sick and faint, the halt and blind.

The "light of science" which she claimed for the simple old man of Portland, which "not in classics could the bookworm find," nor anywhere else except in the imaginings of ignorant and untrained heads, she

is now about to assume for herself. She has ceased to be the prophet of a prophet, and places the crown of inspiration, if not of divinity, upon her own brow.

When the idea has simmered, evolved and shaped itself in the secret places of her boundless aspirations, she boldly attempts to make all things accord with it and to weave into the warp and woof of her loom the thread of consistency. A mystic and enthusiast, unconsciously, it may be, she impulsively and intuitively takes the pose demanded by the needs of the moment. Mrs. Eddy has now no use for spiritualism, mesmerism, clairvoyance and faith cure. Her antagonism to all these is thus expressed:

"Mortal mind acting from the basis of sensuous belief in matter is animal magnetism. . . . In proportion as you understand Christian Science you lose animal magnetism. . . . Its basis being a belief, and this belief an error, animal magnetism, or mesmerism, is a mere negation, possessing neither intelligence nor power. . . . An evil mind at work, mesmerically, is an engine of mischief little understood. . . . Animal magnetism, clairvoyance, mediumship and mesmerism are antagonistic to this Science, and would prevent the demonstration thereof. . . . The mesmerizer produces pain by making his subject believe that he feels it; here pain is proved to be a belief without any adequate cause. That social curse, the mesmerist, by making his victims believe they cannot move a limb, renders it impossible for them to do so until their belief or understanding masters his."

Spiritualism and clairvoyance come in for special reprobation.

"Spiritualism, with its material accompaniments, would destroy the supremacy of spirit. Clairvoyance investigates and influences mortal thought only. . . . Clairvoyance can do evil, can accuse wrongfully, and err in every direction."

Faith Cure has no virtue at all:

"It is asked: Why are Faith Cures sometimes more speedy than some of the cures wrought through Christian Scientists? Because faith is belief, and not understanding; and it is easier to believe than to understand Spiritual Truth. It demands less cross-bearing, self-renunciation, and Divine Science to admit the claim of the personal senses, and appeal for relief to a humanized God, than to deny these claims and learn the divine way, drinking his cup, being baptized with his baptism, gaining the end through persecution and purity. Millions are believing in God, or Good, without sharing the fruits of goodness, not having reached its Science. Belief is mental blindness, if it admits Truth without understanding it. It cannot say with the apostle, 'I know in whom I have believed.' There is even danger in the mental state called belief, for if Truth is admitted but not understood, error may enter through the same channel of ignorance. The Faith Cure has devout followers whose Christian practice is far in advance of mere theory."

Contradictions and Absurdities

When she comes to test her theory in actual practice, Mrs. Eddy in her "Practice" entangles herself in curious and often amusing contradictions. Read this,

and consistent with Mrs. Eddy's principles save your grocer's bills:

"Gustatory pleasure is a sensuous illusion, an illusion that diminishes as we understand our spiritual being and ascend the ladder of life. This woman learned that food neither strengthens nor weakens the body—that mind alone does this. . . . Teach them that their bodies are nourished more by Truth than by food."

How is the testimony of the senses to be silenced? She tries to do it in these words:

"Admitting the common hypothesis that food is requisite to sustain human life, there follows the necessity for another admission in the opposite direction, namely, that food has power to destroy life, through its deficiency or excess, in quality or quantity. This is a specimen of the ambiguous character of all material health-theories. They are self-contradictory and self-destructive—a kingdom divided against itself, that is brought to desolation. If food preserves life it cannot destroy it. The truth is, food does not affect the life of man; and this becomes self-evident when we learn that God is our only life. Because sin and sickness are not qualities of soul, or life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating, until we gain more goodness and a clearer comprehension of the living God. In that perfect day of understanding we shall neither eat to live nor live to eat."

One of the writer's followers sweeps away difficulties in this fashion:

"No great faith is necessary on the part of the patient, but it will expedite his recovery if he takes interest enough in the method by which he is being healed to read suitable books on the subject, and converse profitably with the healer. . . . Prayer to a personal God affects the sick like a drug that has no efficacy of its own, but borrows its power from human faith and belief. The drug does nothing because it has no intelligence."

Again the prophet attacks the facts of experience and attempts to controvert them. Having gotten rid of a personal God, of all the basic credal belief of Christendom, and swept all matter into the realm of dreams and non-existence, how easily her pen creates a travesty of all minor details. Of poison Mrs. Eddy writes:

"If a dose of poison is swallowed through mistake, and the patient dies even though physician and patient are expecting favorable results, does human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind. Consequently the result is controlled by the majority of opinions, not by the infinitesimal minority of opinions in the sick chamber."

The facts of the action of poison must be admitted. How absurd the above bundle of contradictions!

Absurdities increase as the student follows the prophet's many meanderings, for she announces:

"The preference of mortal mind for any method creates a demand for it, and the body seems to require it. You can even educate a healthy horse so far in physiology that he will take cold without a blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight."

"Scientific" Experiments

Her pupil, Mrs. Stuart, exceeds the teacher in climbing the heights of absurdity. To her, long years of study, generations of patient investigation of nature's laws, binding the golden sheaf of wisdom for the instruction of mankind, go for nothing. She says:

"Materia Medica falls back upon these so-called demonstrations of Science as absolutely indisputable proofs of its theories. Now it never seems to have occurred to them that all the effects witnessed of such experimenting might be accounted for on the basis of Thought; and with the view of investigating the subject to establish a totally opposite explanation, and to show that Mind acting on Matter could account for all their facts, the following experiments have been recently made. The object of the experiments was a dog, a noble thoroughbred, of great sagacity and intelligence. The first experiment consisted in conveying commands to him entirely through mind. Not a word was spoken, but his mistress would say to him mentally: 'Carlo, come here,' or 'Carlo, lie down,' and although the thought might have to be repeated

mentally a number of times, yet it would reach him, and sometimes he would respond almost immediately. Second experiment: One day his master discovered an appearance to which he gave the name of mange. All the dogs around were having it. It was catching; Dr. So-and-So had pronounced it mange, and prescribed a mixture of sulphur and castor oil, etc., which was to be applied externally in such a way that Carlo, in attempting to remove the preparation with his tongue, would get a dose into his system. But here the mistress interposed, and insisted that Carlo should be subjected wholly to mental treatment. The result was entirely satisfactory. The appearance vanished as it came. Again the experiment of placing Carlo entirely under the intelligence of his master's mind and thoughts for a certain period was tried, and compared with the effects of leaving him wholly under his mistress's mind. In the former case he soon exhibited every symptom of dyspepsia and indigestion in every form to which the master was subject, and in a very marked degree. But under the thought of the mistress every symptom and appearance vanished at once." (Why did not the mistress let her mind cure the master of his dyspepsia?) She goes on: "He soon attained a perfection of physical condition which attracted the attention of every one. Experiments of this kind were carried much further, and can be by any one who wishes to test the matter for themselves. In all the instances just mentioned the physical condition of the dog responded to the mind under whose influence it chanced to be. Love and fear—especially

fear—are the most marked characteristics of the animal mind. The instances are innumerable where the instinct of the animal surpasses the reason of man in detecting the kindly thought, or the thought of harm, toward itself. When a scientific experimenter gives a drug to a dog it is done with a perfect certainty in his mind that disorder, derangement of the system, suffering, etc., in some form or another, are sure to follow. A fear corresponding to the thought of the man instantly seizes upon the dog, and various results do follow. The experimenter notes them down and then proceeds to try his drug on dog No. 2, all the while holding in his mind an image of the results of experiment No. 1, expecting to see similar results. In all probability he sees them."

Mental Surgery

Christian Science repudiates the need of surgery in case of accidents or in great extremity:

"The fear of dissevered bodily members, or a belief in such a possibility, is reflected on the body in the shape of headache, fractured bones, dislocated joints, and so on, as directly as shame is seen in the blush rising to the cheek. This human error about physical wounds and colics is part and parcel of the delusion that matter can feel and see, having sensation and substance."

But here Mrs. Eddy's argument limps and halts:

"Christian Science is always the most skillful surgeon, but surgery is the branch of its healing that will be last demonstrated. However, it is but just to say that I have already in my possession well-authenticated

records of the cure, by mental surgery alone, of dislocated hip joints and spinal vertebræ."

Even insanity may be attacked. No wonder that Christian Scientists talk nonsense, when fed with such material! Hear it:

On Insanity

"Listen to these words and tell the sick that he suffers only as the insane suffer, from a mere belief. The only difference is that insanity implies belief in a diseased brain, while physical ailments —so-called—arise from the belief that some other portions of the body are deranged. The entire mortal body is evolved from mortal mind. A bunion would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind calls the bunion an unconscious portion of the body. Reverse this belief and the results would be different."

Reverse! If the *bunion* calls the mind an unconscious portion of the body what a revolution! Smaller things than bunions may cause insanity.

In lectures on the pathology of the central nervous system Doctors Brown-Sequard and Holmes recite the instance of a youth—fourteen years old—who went to bed perfectly sane, nor had he ever had a symptom of insanity. The next morning when he arose and stepped upon the floor he became a maniac. With great difficulty he was replaced upon the bed, and the moment he touched it he was sane. During the morning he made several attempts to rise, always with the same result. A physician was called, who in his account of the case says: "When sitting up in his bed he drew on his stockings; but on putting his feet on

the floor and standing up, his countenance instantly changed, the jaw became violently convulsed," etc. He was pushed back on the bed, was at once calm, looked surprised, and asked what was the matter. Inquiry showed that he had been fishing the preceding day, but had met with no accident. His legs were examined minutely, and nothing unusual was seen; but, says the physician: "On holding up the right great toe with my finger and thumb to examine the sole of that foot, the leg was drawn up and the muscles of the jaws were suddenly convulsed, and on relaxing the toe these effects instantly ceased." After further experiment an irritated point, so small as to be scarcely visible, was taken away by the cutting of a piece of skin, and "the strange sensation was gone and never returned."

Eternal Youth

A trifling piece of glass has made a boy insane. Nervous temperaments are subject to strange disorders. Recall Mrs. Eddy's own history. To keep young, to never grow old, is in the range of the prophet's glance. Mrs. Eddy tells how this has been done, in her estimation:

"The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English lady, published in the London *Lancet*. Disappointed in love in early years, she became insane. She lost all calculation of time. Believing that she still lived in the same hour that parted her from her lover, she took no note of years, but daily stood before her window watching for his coming. In this mental state she remained

young. Having no appearance of age, she literally grew no older. Some American travelers saw her when she was seventy-four, and supposed her a young lady. Not a wrinkle or gray hair appeared, but youth sat gently on her cheek and brow. Asked to judge her age, and being unacquainted with her history, each visitor conjectured that she must be under twenty."

Dr. Buckley, commenting on this, says:

"That the above should be adduced as proof of anything would be wonderful if the person adducing it had not previously adopted a theory which supersedes the necessity of demonstration. It is important to notice that if the belief had anything to do with it, this amazing result grew from a belief in a falsehood. She did not live in the same hour that parted her from her lover; but she believed that she did; and, according to Mrs. Eddy, this belief of a falsehood counteracted all the ordinary consequences of the flight of time.

"But this delusion among the insane that they are young, that they are independent of time and of this world, is very common; and the most painfully paradoxical sights that I have ever witnessed have been men and women, toothless, denuded of hair, and with all the signs of age—sans teeth, sans eyes, sans taste, sans everything,—some of them declaring that they were young girls and engaged to be married to presidents and kings, and even to divine beings. These delusions in some instances had been fixed for many years. Having an official connection with an insane asylum for five years, I have had more opportunities than were desired for conversing with persons of this class."

CHAPTER V.

POWER OF MIND OVER BODY

Doctrines not New

Great and startling pretensions are put forth by Mrs. Eddy. She demands rights and privileges for her "Science," reaching even to a divine attitude, and thence stretching out wings in benefaction over mankind. By these she appears to be the discoverer of something new, the recipient of a special revelation of Deity, and thus exalted above her fellows. But the discovery is new only to her. Others who have seen the same or similar things have not set up the demand to be considered superior to their fellows. The influence of the intellectual over the physical has long been a theme of serious investigation by philosophers and those who have studied the peculiar influences of *materia medica* and other forces upon the human body. Just as prayer is ordained of God to be a force in the spiritual universe, so faith is a tremendous factor in the kingdom of the spiritual, and a force in the realm of the physical and in dealing with diseases of the body. Pathologists have long observed that faith, cheerfulness, and optimism play a large part for the better in the sick room.

Dr. J. M. Buckley, the author of "Christian Science and Mind Cure," speaking of the comparative

successes of faith curists and Christian Science healers, says:

"They are rather more successful than faith healers for this reason: with the faith healers it is generally either an instantaneous cure or none at all. And an instantaneous cure cannot be made to apply to a great many cases, and what is supposed to be such is very frequently a delusion followed by a complete relapse. The Christian Scientists, however, and their congeners make many visits and give nature a much better opportunity without the destruction of the patient's faith in them by a failure at a critical juncture; thus it happens that the proportion of recoveries is more numerous."

Ages of experiment have proved that Doctor Nature is, after all, the most successful practitioner. The physician can only in specific cases afford her some assistance; she in every case must do the bulk of the work. Mrs. Eddy herself in her dabblings into many things once touched upon Homœopathy. She diluted and diluted table salt, until naught was left. In every case it proved just as efficacious, until at last the dawning light worked into her consciousness, not how great Nature is, but how potent Mind is, and if she could cure without any medicinal property in her pill or powder, why not let all needed remedy be mentally administered? But this was not new, for great physicians had seen it long before her time. And numbered among the very foremost are those who have declared that they paid particular attention to the mind of their patients. Sir John Forbes in 1846 ad-

vocated "the administration of . . . non-perturbing medicines in all cases in which drugs are prescribed *pro forma,* for the satisfaction of the patient's mind, and not with the view of producing any dire or remedial effect."

Mrs. Eddy says that she teaches the art of healing, yet she boldly announces that there is nothing to cure.

"In the year of 1866 I discovered the Science of Metaphysical Healing and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final Revelation of the Absolute Principle of Scientific Mind Healing. My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty and the lesser demonstration to prove the greater; as the product of three multiplied by three, equaling nine, proves conclusively that three times three duodecillions will be, must be, nine duodecillions —not a fraction more, not a unit less. No human pen or tongue taught me the Science contained in 'Science and Health.' "

There is no sin, sickness, or death, according to this woman's often repeated statements. Yet part of her book is devoted to rules for the mental healing of diseases which, according to her expressions elsewhere, do not exist. No wonder that the ordinary investigator is baffled and confused in the attempt to understand her. But without controversy, let it be conceded that Christian Science has effected cures of many diseases of a nervous character. Others, both pagan and Christian healers, for ages have done the

PLEASANT VIEW

same things these Scientists profess to accomplish. History furnishes abundant proof that Mrs. Eddy has not made any new discovery.

Both the founder and many of her disciples declare that they heal just as Jesus did. How did Jesus heal? His cures were instantaneous. Is there any shadow of record of His giving such mental treatment, or absent treatment, as their codes describe? Jesus Christ cured immediately. Concede all their claims, yet Christian Scientists do not do that. Their mental gymnastics, grotesque and mystical as they are, resemble more the actions of the African or North American Indian medicine-man.

Exorcising Disease

In her rules for mental treatment the "Mother" gives various directions for what a pagan would call exorcising disease. Let the reader remember that there is no sickness. "If you mentally and silently call the disease by name, as you argue it, as a general rule the body will respond more quickly." "Plead the case in Science, and for truth, mentally and silently." "You may call the disease by name when you mention it mentally; but by naming it audibly you are liable to impress it upon the thought." "To prevent disease or cure it mentally, let Spirit destroy this dream of sense. If you wish to heal by argument, find the type of the ailment, get its name and array your mental plea against the physical. Argue with the patient (mentally, not audibly) that he has no disease. Mentally insist that health is the everlasting fact, and sickness the temporary falsity.

Then realize the presence of health, and the corporeal senses will respond, 'So be it.' "

Again we read of a profound and "scientific" treatment of the insane. "The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than most diseases to the salutary action of Truth, which counteracts error. The leading arguments for curing insanity are the same as in other cases, namely: The impossibility that matter should control mind, or suffer; the need of mortal mind to be cured by Truth; the fact that mind can establish a healthy brain, and that intelligence can destroy all error, whether that error be called physical or mental, dementia or dysentery."

"To fix Truth steadfastly in your patients' thought, explain Christian Science to them; but not too soon—not until your patients are prepared for it—lest you array the sick against their own interests by troubling and perplexing thought."

Cannot one see the effect produced on a raving maniac by explaining Christian Science to him? That is soon, but not too soon!

Christian Science says there is no such thing as consumption, yet "Science and Health" gives explicit rules for the cure of this disease which does not exist:

"What if lungs are ulcerated, God is more to a man than his lungs, and the less we acknowledge matter or its laws, the more immortality we possess. Correct material belief by spiritual understanding and Spirit will form you anew. You will never fear again ex-

cept to offend God, and will never believe again that lungs or any portion of the body can destroy you."

If sickness is merely a delusion, then death is a delusion also, and ought to yield to the treatment of "Science." Their claim is that even death has in one instance given up its prey at Mrs. Eddy's command. Many mystical creeds have held out this hope of escaping death. Men and women have ere this thought they had discovered the secret and offered their knowledge to their fellows at a good price. Thomas Lake Harris assured an expectant world that he had found the fountain of immortality and was living in the spring and summer of the new existence. While devoting his later years to the study of how he could best impart the knowledge of his wonderful discovery to his fellows, he died. Mrs. Eddy says that she has now reached the stage where one enemy to life has been conquered, she is immune against poisons. If she drink any deadly thing it shall not harm her. Is this a stage on the road to the claim of immortality? Christian Science asserts that it can cure cancer, pneumonia, smallpox and all acute and contagious diseases after the medical practitioners have given up the patient.

A Claim Not Carried Out

Some Mind Cure leaders want their patients in an atmosphere of absolute faith. Mrs. Eddy's disciples proclaim that they cure without faith on the part of their patients. Here is a noteworthy declaration that may challenge observation. Look closely at the assurance that faith is not necessary. A clear analysis will reveal that it is all in vain. There must be some

faith before the mental healer is sent for, and oftentimes a great deal of it, combined with distinct or vague distrust of other systems. Whatever may be said of the attitude of large numbers when the cult began its demonstrations, this cannot be affirmed. They have a constituency developed that employs no other method. If what they claim could be true, there must be at least distrust of other forms of healing, or the Christian Science healer would not be summoned. Where there is no faith on the part of a patient, usually his friends believe in their practice. Thus the atmosphere of faith is so important that all the writers on the varying forms of mental healing attach great weight to it. Perhaps one potent cause in awakening faith in the sick is the sublime audacity of the practitioner himself, who without drugs, hygiene, prayer, religious ceremony, or manipulation of any sort, dares by Mind alone to attack disease. Such a spectacle would produce either startling and vehement opposition and contempt or an abundant confidence. In the presence of the mighty issues of life and death a man is swayed by positive convictions one way or another.

Thus whatever "Scientists" may say about there being no need of faith in the mind of the patient, they must have more or less of it. The sick man would not send for a healer unless some faith was resident in some mind outside of the Christian Science practitioner. Certainly the patient must have some faith to read Mrs. Eddy's book to be cured, or to practice upon himself the methods of her healing. For she claims that people have been cured by simply reading

attentively "Science and Health." So that it is quite difficult to attempt to eliminate on the part of the patient faith altogether. "According to thy faith be it unto thee" is a maxim of Him whom the Christian Science movement says it imitates.

When you come to compare metaphysical healing with other forms and systems of healing you will find that in many of these, from the practitioners of the most scientific and approved schools down through all the esoteric and eclectic systems not acknowledged by the regular schools, much attention has been paid to the mind of the sick one, to the awakening of faith in some person or method.

A case in point was that of a lovely young lady confined in one of our lunatic asylums. Her mania took the form that she was especially called of God to do some great work which had not yet been indicated to her. Mixed up with this delusion was the habit of fasting, excessive prayer, and other harmful practices. Months passed. She waited in expectation of the summons to her important work. It came not. Her condition grew worse rather than better.

At last one of the physicians, deeply interested in studying the phenomena of the influence of mind on body, thought of a plan which might prove a most powerful stimulus, which he trusted would react upon the body. At any rate it was an experiment well worth trying. It might be termed a mental operation.

The doctor introduced a tube into her room without her knowing of its presence. He also prepared a

strong calcium light with which at the appointed time to flood the room with the rays of intense brilliancy.

The young woman had not walked a step for months. When the hour came, while the physicians of the institution and a Christian woman, deeply sympathetic with the girl, were present, the experimenter spoke through the tube in the name of the Lord, informing the girl that she should be sent upon her mission, and soon return to her home to acclaim His glory. At the same instant that the voice sounded the room was filled with a radiance surpassing the midday sun.

The girl's face, with the simplicity of implicit faith, was lighted up with a joy that seemed too great for mortals. Those situated so that they could see it said that hardly ever had they seen such an expression of seraphic bliss.

The question now was how she would act in the days to come. The next morning she came down to breakfast, walked the length of the hall, continued to improve and was discharged from the institution practically cured.*

The Healer Healed

In spite of the loud protestations of the power of mind over matter-nothing, the prophet of this system has had to pay visits to her dentist the same as an ordinary mortal. This story is told of her going to one of the local Concord, New Hampshire, dentists for the purpose of having a tooth extracted. The Rev. Mr. Whitaker, it transpired, had criticised the "Mother" for so far going back on a prophet's proc-

*"Christian Science and Mind Cure."

lamation as to have a tooth extracted. This called forth a letter from the dentist which is quoted:

> The story told by the Rev. Dr. Whitaker and others, to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N. H., in great pain, and had a carious tooth extracted, requesting me to use a local anæsthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth, neither was she in pain at the time. She did request me to extract the tooth, allowing me to use my own painless method for extracting teeth, which I had recommended.
>
> I shall take no further notice of enquiries on this subject.
>
> Signed JOHN M. FLETCHER.
>
> Concord, N. H., November 22, 1900.

Now follows the very unique and sophistical way in which Mrs. Eddy wriggled herself and her "Science" out of a somewhat awkward situation, if any dilemma can be awkward to a Christian Scientist or in any way unsettle his equipoise:

Explanation that does not Explain

"Bishop Berkeley and I agree that all is mind. Then consistently with this premise the conclusion is that if I employ a dental surgeon, and he believes that the extraction of the tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore his mental force weighs against a painless operation, whereas, it should be put into the same scale as mine, thus producing a painless operation as a logical result."

This explanation may suffice for the initiated whose

thinking processes whirl around the maelstrom of Mrs. Eddy's mental gyrations, but to the onlooker and cool logician it smacks too much of an explanation that does not explain. One of her followers claims to have had no need of a dentist for a "carious tooth." Her friends wanted her to use some reason and good sense and go to a dentist. But she said: "Let me give Christian Science a fair trial first. The healing seemed very slow, and for about two months I labored faithfully. The result was, indeed, glorious, as I found the cavity in the tooth growing up, and all pain ceased, neither heat nor cold disturbed the tooth, which filled, not with a foreign substance, but the genuine, white and perfect. My friends were eager to examine it, because they could not believe without seeing, but they were satisfied, and error stood dumb before Truth."* The lady goes on to say that she is "learning that the entire moral dream is a deep dream cavity of nothingness."

"Absent Treatment"

As to absent treatment so much vaunted by Christian Scientists, these in all Mind Cures proceed on the theory that to think with concentrated abstraction of another results in the spiritual presence of that other. The "living image and inner personality seem to stand before us, and what we say to it we say to him." Healers endeavor to extend this phenomenon so as to make it actually annihilate space.

An instance Mrs. Eddy has given with considerable pride, as a demonstration of her powers in absent treatment, recounts how in the case of a very sick

*Christian Science Journal, Vol. xvi, page 758.

woman her husband wrote to Mrs. Eddy, and an almost miraculous cure followed in this wise: "The day you received my husband's letter I became conscious for the first time in forty-eight hours." What does this prove? Simply nothing. Letters similar have been written and the patient died. There are records of cases where treatment has been given by Christian Science healers and the patient died. What does it prove one way or another? The coincidence of the letter being written and the patient's recovering consciousness, or of Mrs. Eddy's receiving the letter and the patient being cured, are in no way related. Instances are on record of the healer invoking the spiritual presence of a person who did not exist or who never existed. There is no healer of this class who may not be so imposed upon. What is it they speak to? If in case of a hoax being played upon one of them, and he thinks he is speaking to a "spiritual presence" when nothing of the kind exists, is not the inference clear that the whole business is a delusion and a snare, and that in every case the healer is talking only to "such stuff as dreams are made of"?

As has been previously remarked, in all forms of Metaphysical Healing much effort has been expended on the mind of the patient. The different types of metaphysical healing, while showing the power that mind exercises over the body, also demonstrate the readiness with which mind may trick and deceive itself. Most of these forms of Mental Healing are one in acknowledging the existence and reality of matter.

The Emmanuel Movement

The latest claimant among these aspirants for peculiar honors is the so-called Emmanuel Movement. In this we have an embryo system, acknowledging its own limitations. While relying on mind, it does not repudiate matter, nor does it scorn the patient physician and his science, but voluntarily and cheerfully co-operates with them. It has much in common with the great brood of Mind-Cure propositions that have appealed for popular recognition, but its work is within the Church and not out of it. It avows humble dependence upon God and the heritage of human experience. If it is to prove of any more lasting value to the world than the multitude of its predecessors, time will tell.

It is not the object of this work either to discuss or to favorably or adversely criticise the Emmanuel Movement, but to refer to it as one of the many types of Mind Healing, in order to emphasize the fact that Metaphysical Healing does not need to deny the personal God, repudiate the existence of matter, or found a sect of its own to find scope and plan wherein to spread its wings and exercise its gifts.

Stated in brief, the Emmanuel Movement seeks to demonstrate the peculiar power of mind over matter; the control of physical ailments where such are caused by the mind or may be influenced by it; and the relief and return to equipoise of the mind itself when troubled. Over all is stretched the canopy of abounding faith. From three separate agencies flow the springs of the mind's effective power: Moral Regeneration, Arousing Suggestion, and Spiritual Hyp-

nosis. The last method is employed gingerly, and only in cases of certain forms of mania, alcoholism and such like, with the co-operation of an expert neurologist. Jastrow's "Sub-Consciousness" has been in its analysis taken as the scientific and philosophic basis of this new religious school of healing. It is generally acknowledged, by those competent to judge, that the powers of the sub-conscious mind are manifold. They flower into genius or pale into fragile visions whose fruitage is disease.

Suggestion is made much of in Emmanuelism. To be successful, suggestion must become part of the life. Reason stands guard, a God-given sentinel, to protect the citadel of man from all outside interference. It calls a halt to all overflowing emotions and defends from all assaults and inducements. Reason is the censor that passes on all strange ideas and suggestions. It must either be respected or ignored, and somehow, in certain crises, its hold on the inner life be weakened. So, in order to give the right of way to the needed suggestion, reason and consciousness must be held in abeyance. This may be done when the person needing the help has full confidence in the one offering the suggestion. Here is where what is called hypnosis comes in. It does not effect a cure. Simply the way is prepared by it and hindrances removed. The thing to be done is to defeat the antagonisms of reason, put to sleep self-consciousness, and prepare the way for the suggestion to enter the depths of our sub-conscious being.

Now these may all be strange terms, and have a

weird and even uncanny sound to some, but the thing they represent is not new. This is the way the mysterious fascinates and captivates the mind. Superstition exercises through these avenues a stupendous force in human existence. What a power it is! We need not turn to Africa or India for illustrations. The writer, traveling in the hills of New Hampshire one summer, sat on the box with the stage-driver as the team wended in and out and up and down amid prospects of enchanting loveliness. The mountain peaks seemed to summon to lofty thoughts. Aspiration pulsed in the very air. But a toothache troubled the passenger. The obliging whip had a remedy close at hand. "Look here," said this Yankee of the granite hills, reaching down and drawing out from the depths of a capacious pocket a peculiar bone. "Look here. Fifteen year ago I had a blazing toothache, but I got this yere toothacher bone, and I hain't had a toothache since. Use ter have 'em lots."

What cured his toothache?

Christian Science as a Mind-Cure has mingled with it much of error and superstition with a modicum of truth. Its philosophy, we have seen, has within it the seeds of disaster. We conceive only faintly the power of mind over matter. God, the Creator, has set the soul, the mind, in a house of dust and bidden it be master there and exercise universal dominion. Now we see the immortal mind not yet master, but limited, baffled, perplexed. No wonder Professor James feels it is time for psychology to do something! What its last word will be who may say?

CHAPTER VI.

THE PHILOSOPHY OF CHISTIAN SCIENCE.

Forerunners

Some of the apparently scientific statements of Christian Science seem to have had their origin in Gnosticism and Neo-Platonism, which played an important part in the early centuries of Christianity. "In every age, as in every man," writes Philip Schaff, "light and shade in fact are mingled, that no flesh should exalt itself above measure. . . . Even the most important periods have heavenly treasure in earthen vessels, and reflect the spotless glory of the Redeemer in broken colors." Between miracle and fraud lie many intermediate steps of self-deception, clairvoyancy, magnetic phenomena, hypnotic signs, and other unusual states of the human mind, which is full of deep mysteries and stands nearer the invisible spirit world than we may often suspect.

These strange and mysterious states appeared in the first and second centuries of Christianity in many effervescings of heathenism attempting to wrap itself in the warp and woof of the Gospel, and gave rise to strange minglings of pagan philosophy with the aspirations and reasonings of Christianity. It may be stated without controversy that Christianity has in all ages been hospitable to truth wherever found, and

many Christians in the first and second centuries felt that the splendid manifestations of mind in philosophy, art and literature had not bloomed and matured without a divinely ordered end, and that they were predestined to become important agencies in the higher spiritual development of the race. Here in such a situation do we find the origin of Gnosticism. The world of that time, as the world of our day, in its restless intellectual activity had been seeking for an explanation of the antithesis between matter and spirit, of the ceaseless conflict between good and evil. It was in the second century that the search reached the fever of its intensity.

Reason and faith appear in an eternal conflict. Christianity offers a solution of the problem of life through faith, with its practical results of pure and happy lives; but the world wants a philosophy born of reason and knowledge. Over against practice the world wants reason and theory. Now Christianity is not averse to reason so far as the intellect has power to reach. One of these efforts at mingling philosophy and Christian faith and practice resulted in the tangle of Gnosticism, which began in New Testament times. It was at its height in the second century; it declined in the third, and in the sixth it had run its course. What was it?

Gnosticism Defined

Gnosticism took many forms, but there were some common characteristics in most of them. It believed in one supreme God, dwelling in eternity; that all matter is essentially evil; that God is opposed to matter, hence a dualism in the universe; that Christ emanated

from God and liberated the spirit from matter; that since matter is evil, and since contact of the spirit with matter is contamination, Christ could not have a human body, consequently His sufferings and death upon the Cross were not real, but only an appearance. Gnosticism was essentially aristocratic. It claimed a degree of enlightenment that the vulgar could not attain unto. Thus it turned to mysticism and asceticism. It became very soon a mingling of the good and bad. Matter was the source of evil. This on the one hand led to the strictest moral code, and an abhorrence of the sensuous; on the other, a party arose which plunged into all forms of sensual excesses, claiming that as matter was evil, "nothing," to overcome it was to indulge in it; hence arose the hated sect of the Nicolaitans, corrupting the pure springs of Christian morality.

The teachings of these Gnostics remind the student of the words of the founder of this twentieth century cult: "Error is unreal because untrue—that which seemeth to be and is not. If error were true, its Truth would be error." That is to say, a lie is unreal, because untrue—that which seemeth to be and is not. Gnosticism boldly declared that redemption consisted in mere knowledge. This was followed by high intellectual pride. Redemption was only for a select few—for us who know. This aristocracy perished in the presence of the humility and universality of Christianity.

The whole history of philosophy is the attempt to solve the riddle of the universe.

Neo-Platonism

In the opening of the third century the gospel was thrilling with new life all the old Roman Empire. Neo-Platonism had its rise in Alexandria, where the triumphs of Gnosticism were the most brilliant in its clash with the purer forms of Christianity. The foundations of its aspirations are laid in the teachings of Euclid of Megara, a pupil of Socrates, and its basic principle was a combination of the Eleatic conception of Being—the One and All—and the Socratic conception of the Good. Plotinus, the greatest exponent of these doctrines, and regarded as the real founder of Neo-Platonism in the Christian era, taught that the primal essence—Principle—was the "First," "the One," "the Good," "that which stands above Being." The Good with him was the same as God, as the Reason of Socrates, as Wisdom, and that which alone truly exists. Over against this put the oft-repeated declaration of Mrs. Eddy, the three fundamental propositions of Christian Science:

1. God is All. 2. God is Good. God is Mind. 3. God, Spirit, being all, nothing is matter."

Another point of resemblance to Neo-Platonism and Christian Science is exhibited by Prof. Harnack when he says:

"Never before had real science and pure knowledge been so undervalued and despised by the leaders of culture as they were by the Neo-Platonists."

Neo-Platonism starts with a transcendent conception of God, from whom it develops the universe in a series of emanations or overflowings. Writing of this ancient philosophy, Prof. Adolf Harnack might

be thought to be giving expression to views on the Christian Science of our time:

"The primal Being is, as opposed to the man, the One; as opposed to the finite, the Infinite, to the unlimited. It is the source of all life, and, therefore, absolute causality and the only real existence. It is moreover the Good, in so far as all finite things have their purpose in it, and ought to flow back to it. One cannot attach moral attributes to the original Being, because this would imply limitations. Neo-Platonism may be described as a species of dynamic Pantheism. Directly or indirectly everything is brought forth by the One."

Platonists and Mrs. Eddy agree when she teaches: "In Science, Mind is One—including non-mena and prenomena, God and his thoughts. Man, the infinite idea—*nous*—of Infinite Spirit; the full representation of Mind."

The highest state of the soul is reached through the contemplating of the highest being—the One; or, in other words, it is the philosophy of ecstasy. Contemplation, meditation and concentration pass into an exalted frame where the soul loses itself in the One. Porphyry says that on four occasions in six years Plotinus obtained this ecstatic union with God. Neo-Platonism bequeathed to the world "a frame of mind," namely, that "the blessedness that can alone satisfy man is found somewhere else than in the sphere of Knowledge."

Gnosticism led to the ascetic life; the monk isolated himself in mystic contemplation from his fellows. The

philosophy of the Neo-Platonist mixed with a diluted and degenerate Christianity produced the same sort of a bloom, the plant of celibacy as a passport to the joy of blessedness of the higher spiritual being. This same weird mysticism, caught in some way by their author, pervades nearly all the pages of "Science and Health." Read these expressions from this book:

"God is good. God is principle. God is all. Mortal existence is a dream, it has no real entity."

"Now I ask is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be mortal mind, or body, is a mortal dream."

"The mortality of man is mere myth, for man is immortal."

"All is mind, there is no matter."

"Matter is a finite illusion."

Burned-out Torches

Not being understandable to the untrained mind of average persons, these utterances are regarded by her followers as the very essence of profundity, and mark an era of emphatic inspiration. And all the time, when they gape at a supposed revelation, they are too ignorant of real history to know that this thought, doctrine and philosophy rose long since and kindled a glowing torch that centuries ago burned itself to the socket. Socrates, Plato, Plotinus, and hosts of brilliant men following their leadership taught the essence and flavor of these things long before a restless woman's mind, stirred by a disciple of Mesmer and the occult whisperings of spiritualism, framed a dream of

religion and metaphysics mixed with crude, far-away mummyfied philosophies.

In the middle of the last century Bab taught a revival of Neo-Platonism, in so far as he declared that all beings are an emanation of the supreme Being into whom all will ultimately be reabsorbed.

Joanna Southcott, an Englishwoman of Devonshire, a domestic servant, thought she, too, was inspired with a divine message and persuaded herself that she had supernatural powers. She was born about 1750, and in middle life announced that on November 19, 1814, she would give birth to Shiloh. But Shiloh failed to appear, and she died on the 29th of the same month of dropsy. Her publications are all equally incoherent in thought and deficient in grammar, reminding the reader of Mrs. Eddy's books. Yet she numbered a hundred thousand followers. She gathered much money, one woman bequeathing large sums to pay for the printing of the Sacred Writings of Joanna Southcott.

We have seen that the doctrine of celibacy was prevalent among the Gnostics and the mystics in all ages. One of those modern communities was at Tilton only a few miles from the home of Mrs. Eddy's youth. Mrs. Eddy differs from most mystics in permitting marriage until Christian Science is better understood and a purely spiritual generation is attained unto. But Thomas Lake Harris has formulated and taught the very same doctrine, and this has been urged by his disciples with great vehemence. And just as Mrs. Eddy has caught the spirit of ancient

mysticism, so she has evidently caught the trend of present-day mysticism. Reasoning from supposed revelations and philosophy, most latter-day prophets have declared their Messiahship. Swedenborg made this high claim for a little while, but when the temporary wave of insanity receded he withdrew his preposterous aspiration, and as prophet of a new dispensation was content with a more modest program. Many others have yielded to this form of mystic dementia and loudly asserted lofty prerogatives. The best thing that charity can do for them all is to deem them possessed by an obsession of hallucinations. Mrs. Eddy has insidiously attempted to make herself a sort of reincarnation of the Christ. She claims to be without sin in all that she has done for and with Christian Science. Her book, she asserts, is inspired of God, in fact is a *revelation.* She also puts forth the astonishing claim in the very spirit of Jesus' words that no other can drink of the cup which she has drained to the very dregs: "The virgin Mary, Jesus Christ and the author of Christian Science have each their individual mission in the world, which none other may do." Thus she associates herself with Christ in a way that would indicate to a plain mind, notwithstanding her oft-repeated declaration that she is not the Christ, her high aspirations. The Holy Spirit, the Comforter promised, she has no hesitation in saying, is Christian Science. Is not her look towards deification, and possibly a middle place between Jesus, the Redeemer, and the Holy Spirit?

The "Real" and the "Unreal"

What has been said of Christian Science teaching in this chapter, and a large part of that which appears elsewhere in this book, clearly demonstrates that very much of the confusion of its philosophy revolves round this word, so often quoted by its followers—*reality*. They speak constantly of the real and the unreal.

This much must be accepted by an ordinary individual as true, that all our thoughts about life and the world around us must be founded on what we call experience. We must have some sort of an experience with this or that thing before we can think about it. When we speak about the world of experience we are not touching on a transcendental theme, but a very matter-of-fact, every-day one. The objects of our experience, the things nature has for us, the persons we daily meet—these are what we must fit ourselves to. We cannot ignore our environment if we would. From it we get our experience of what life is like, and he who learns by this experience to adjust himself and his affairs to the order of things around him reaches the highest practical wisdom. The sum of knowledge comes to us through contact with these things. What we call it is of little moment. We can use the words real or unreal, fact or dream, just as we please, but one thing we must do, we are compelled to recognize it, if we intend to live in this world.

When we study the order of nature around us, we find that things exist and occur in a certain sequence. Experience tells us of a law that governs and directs.

We may say these things are not real, only appearances, but the experience is just the same. If we call them illusions, the experience is real. If we call them nothings, it does not alter the experience in the least. Call flour nothing, water nothing, milk nothing, eggs and butter nothing, spice nothing, the pudding that results nothing. Say that food is an illusion; then one illusion gives rise to another illusion. Man is an illusion, food is an illusion. The facts of experience are just the same whether we say one illusion causes the other illusion to disappear, or simply state: Mortal man eats the pudding. Life remains just the same: its laws are there, and we break them at our peril.

Prof. Borden P. Bowne has this to say of experience:

"It is, then, a great mistake to fancy that our metaphysics is the source of experience, or that it in any way makes the experience real or unreal."

He also adds with great vividness:

"The experience remains the same under one system of metaphysics as under another. Thus Berkeley, Mill, Hume, Reid, and Hamilton differed widely in their metaphysics, but practically they had to live in the same way. Kant, with his ideality of space and time, found it no easier to get around the world than the ordinary realist on that subject. Berkeley found his butcher's bills and his grocer's bills just as important a matter and just as difficult to pay as Reid. So on the plane of experience we are all alike, and the philosophers cannot help us. . . . If the philosophers can do anything it must be in the way of

interpreting experience, not in the way of producing or verifying it. In this sense experience is real and carries its truth or verification in itself."

The Intangible a Reality

But just as Mrs. Eddy's Mind Healing theories are metaphysical, all these things are the same and have no bearing on the reality of the experience we may have from day to day with nature and humanity. When the "Scientist," suffering from a jumping toothache, says, "I have no pain," what does he mean? If anything except a silly, or mayhap a soothing, falsehood occurs to his mind in the transaction, he must know, in his sub-conscious self at least, that pain is an actual incident in experience. It is not of course a tangible thing like a stone or a book. Smallpox is not a real thing, but it is a condition of the system, and its symptoms are realities in experience. Contagion is not a substance, but it is actual in effect, and must be guarded against more carefully than an enemy with cannon and bomb. So death is an event, yet for all that it is supremely significant to us, and cannot be shunned by calling it by another name. Whatever we call it, whatever our metaphysics may be, it is a condition we cannot evade. The "Science" glossary calls appetite an illusion and food an illusion; the fact is, there is a condition there that must be met in only one way, by filling the ache of one illusion with another illusion. So through the long category. As we investigate these things, by and by we shall see that these facts of experience come to us in an order and sequence that we may not escape. We do not create these conditions, we cannot get away from their

effects. They are part and parcel of the world and its laws in which we live and to which we are subject. New names do not alter old conditions. Our business in life is to adjust ourselves to our environment, for as long as we live here we cannot get away from it.

The Christian Scientist who admits this differs from the rest of us in nothing but terms, the use of words. This theoretical divergence is in the realm of metaphysics. Metaphysics is a very difficult theme to wrestle with. Two Scots were disputing as to just what metaphysics might be. The one said to the other, "Metaphysics, is it? Metaphysics? Weel, ken ye noo yonder bank, the holes with the swallows going in and out? Take away the bank and leave the holes—that's metaphysics." But if the Christian Scientist will, we must leave him to his speculations and the *holes*.

Our Boston philosopher, Professor Bowne, has this also to say of him:

"If he insists that his metaphysics can exorcise a blizzard or quench the violence of fire or put to flight the many ills that flesh is heir to, or do away with hunger and cold and pain, then, as just suggested, there is ample room for decisive experiment. By keeping this point in mind we shall at least escape the confusion that arises from the ambiguity of this word reality, and we may have a chance to test the validity of our notions. In the long run the death rate seems to be about one apiece for all of us, Christian Scientists and other folk alike."

Mrs. Eddy denies that her system teaches Panthe-

ism. She has devoted one of her annual messages to the Church to a discussion of this subject. In this her idea of Pantheism seems to be derived very largely from the mythological god Pan. She makes the interesting statement that "Pan in imagery is preferable to Pantheism in theology." The only conception of Pantheism she appears to have is expressed by her in the terms of the Standard Dictionary, "The deification of natural causes, conceived as one personified nature." To her Theism is "belief in the personality and infinite mind of one supreme, holy, self-existent God, who reveals Himself supernaturally to His creation, and whose laws are not reckoned as science."

Pantheism and Theism

Just what the last clause in this definition means it is hard to say.

Turning the page, we read that "Theistic theological belief may agree with physics and anatomy, which reason that the universe owes its origin and continuity to the reason, intellect, and will of a self-existent divine Being who possesses all wisdom, goodness, and power, and is the creator and preserver of man." This she claims is the doctrine of Theism. To this she makes exceptions. First, God as creator is dealt with and eliminated:

"A Theistic theological belief may agree with physics and anatomy that reason and will are properly classified as mind, located in the brain. . . . But reason and will are human; God is divine." From which we are shut up to the inference that God has neither reason nor will. Her teaching is that God is impersonal. "God is All. God is All-in-All." "God is Principle."

In the very next paragraph of the message the "Mother" seems to agree with Theism, when she writes: "God, Spirit, is indeed the preserver of man." But lest the reader should perchance draw any sensible conclusion from her words, she makes it plain that to her no human devices are the preserver of man. And she ends this paragraph with the astounding information that "All things were made by Him—the Word. What, then, can matter create or how can it exist?"

Christian Science does not teach Pantheism, it is claimed. What does it teach, then? Pantheism said, God is All-in-All. Christian Science says: God is All-in-All. Pantheism acknowledged the existence of the material universe. It denied the personality of God, and made everything in the universe an emanation or reflection of Him. All is God. Christian Science says the same thing, with this difference, perhaps, that it denies the existence of the material universe. It boldly controverts every fact of existence and of experience, and in the terms of a pure Pantheism says, God is everything; All is God.

"Science" and Christ

The fact of Jesus Christ troubles it. What shall Christian Science do with Jesus Christ?

The Christian Church has worshiped Jesus as God. He is not divine in the light of "Science." In it the philosophy of Jesus, the philosophy of the Cross, disappears in one vast mirage of meaningless contradiction in this modern philosophy. Jesus died for our sins according to the Scriptures, but according to "Science" there is no sin, no death, no need of a Saviour who is the Resurrection and the Life.

Amid the fog this statement stands out: "Does not the belief that Jesus, the man of Galilee, is God, imply two Gods, one the divine infinite Person, the other a human finite personality?" Jesus had a human body. But the body is an illusion. It does not exist to the writer of the words just quoted. What does she mean by a finite personality? For this is her position: "Science . . . is strictly monotheism; it has *One God.*" Then the climax and keystone is added: "Science is not Pantheism, but Christian Science."

Its philosophy is the philosophy of perversion and negation. It asks its disciples to take as a philosophy of life the wriggling of the serpent and sophistries that impeach reason, fact, and testimony, and with an assumption that touches the foolhardiness of blasphemy declares that Christian Science is the Holy Spirit—Christian Science is GOD.

The Christian Scientist proudly points to the victories his theories achieve over that persistent and prickly god of Worry. No member of the cult worships at his altars. They seemingly forget that the old Gospel is one continuous protest against slavery to worry. Its message of peace and good will is a call to freedom from the fret and carking care of this world. He who said, "Come unto Me, and I will give you rest," said to this devil, "Get thee behind me." No wrinkle of worry ever invades the fairness of His brow. The heart of Christianity is tranquillity and peace. Others beside "Scientists" have found the secret and rejoiced in it.

CHAPTER VII.

BIBLE VERITIES AND CHRISTIAN SCIENCE VAPORINGS.

Parallels and Divergencies

This chapter will discuss the relationship of the book "Science and Health" to the Word of God, and the doctrines of the cult to the accepted beliefs of the Evangelical Churches. It may be said that in many particulars Mrs. Eddy's teachings cannot be distinguished from the truths taught by the established churches of Evangelical faith. This is so, but in other particulars there is such a wide divergence, and so glaring an attempt to discredit God's Word in its entirety, that one would blush to think of such fallacious statements being associated with Christianity and the great Master who spake as never man spake, and in Himself manifested the fullness of the Father's glory.

In the preface to her book the prophet of "Science" sets forth that "The divine principle of healing is proved in the personal experience of any sincere seeker of Truth. . . . No intellectual proficiency is required in the learner, but sound morals are most desirable." In the study of this book one will find that "intellectual proficiency" is best honored by its absence.

How Jesus Healed

Mrs. Eddy continues in the preface to say that Jesus healed "from the operation of divine principle"; but Jesus healed in the mightiness of his divine personality. She controverts the supernatural elements in

Christ's works: "These mighty works are not supernatural, but supremely natural." In the case of the man sick of the palsy did not Jesus use supernatural power? Was it natural for a sinful man to say unto sinful man, "Thy sins are forgiven thee"? But He was good. There is none good but God.

Compare with Christian Science methods the incident of the healing of the man sick of the palsy:

> They brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.
> And, behold, certain of the scribes said within themselves, This man blasphemeth.
> And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
> For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?
> But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.
> And he arose, and departed to his house.—Matt. 9: 2-7.

There is no trace here of any long mental process; there is no suggestion of Christian Science methods. The act transcended the natural. The divine Father can forgive sins. That they might know the Son of Man had power on earth to forgive sin, Christ performed the miracle of healing. The cure was instantaneous. Did He deny sin?

Christian Science says there is no sin. Hence, there is nothing to repent of, nothing from which to be saved. **No Sin**

The inspired John proclaims:

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His word is not in us.—1 John 1:8-10.

Mrs. Eddy says: "Our Master healed the sick . . . taught the generalities of its divine Science principles to his students; but He left no definite rule for demonstrating his principles of healing and preventing disease. This remained to be discovered through Christian Science." That is, Christian Science is an improvement on the Word of God; its founder is something more than the divine Master whom Christians reverence as the very God of very God, the manifestation of the Father's presence and the fulness of His glory!

Founder of a Church

Now she blows the trumpet of a new revelation. Is the following quotation poetry, or the outcome of an imagination self-deluded and dreaming the shadowy substance of mere dreams? It is taken from "Miscellaneous Writings":

"Above the fogs of sense and storms of passion Christian Science and its arts will rise triumphant. . . . Angels with overtures hold charge over both, and announce their principle and idea.

"No works similar to mine on Christian Science *existed prior to my discovery of this Science.* Before the publication of my first work on this subject a few manuscripts of mine were in circulation. The discovery and founding of Christian Science has cost me more than thirty years of unremitting toil and unrest;

but, comparing those with the joy of knowing that the sinner is helped upward, that time and eternity bear witness to this gift of God to the race, I am the debtor."

This woman, rivaling Jesus, has founded her church. "Until I founded a church of my own," she says. Again she writes of it:

"In 1895 I ordained the Bible and 'Science and Health; with Key to the Scriptures,' the Christian Science text-book, as the pastor on this planet of all the churches of the Christian Science denomination. . . . Whenever and wherever a church of Christian Science is established its pastor is the Bible and my Book.

"In 1896 . . . Christian Science is founded by its discoverer, and built upon the Rock of Christ. The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal it will go on with the ages, go down the dim posterns of time unharmed, and on every battlefield rise higher in the estimation of thinkers and in the hearts of Christians."

The Gospel of Jesus says:

> And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
>
> And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
>
> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:16-18.

This founder of a church, this prophet of a cult, has, when brought to bay, disclaimed any aspirations of

being termed a second Christ or of sharing equality with Jesus, but does not her language remind one of the boast of a long-dead king:

> All this came upon the king Nebuchadnezzar.
> At the end of twelve months he walked in the palace of the kingdom of Babylon.
> The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?—Daniel 4: 28-30.

Claiming Divine Inspiration

Mrs. Eddy claims a divine inspiration. Her followers believe that she received the truths of Christian Science as a direct revelation from God. Notwithstanding the founder's connection with the humble healer of Portland, and her oft-repeated statements of obligation to Quimby, which have been as well established as any historical events ever were in this world, Christian Scientists repudiate even a suggestion of these facts. Their endeavor is to prove the same sort of a revelation for this bundle of curious assertions, often contradictory, as shines in Holy Writ. Her revelation was given to fulfil and complete the revelation and mission of Jesus Christ. "What I am it is for God to declare in His infinite mercy."

"No person can take the place of the Virgin Mary," Mrs. Eddy writes in "Retrospection and Introspection." "No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of 'Science and Health,' the discoverer and founder of Christian Science. Each individual must fill his own niche in time and eternity. The second appearing of Jesus is unquestionably the

spiritual advent of the advancing idea of God as in Christian Science."

The definition of God in "Science and Health," under the head of "Science, Theology, Medicine," is: "God is All-in-All. God is Good. God is mind. God, Spirit, being all, nothing is matter." God Defined

Again, under the heading, "Scientific Translation of Immortal Mind," may be read these definitions:

"God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.

"Man: God's spiritual idea, individual, perfect, eternal.

"Idea: An image in Mind; the immediate object of understanding."

To this author God is not a person. She denies that her system includes and teaches Pantheism, yet her words distinctly imply it, while she does not want to be so understood. This teaching is opposed to the plain utterance of God's Word. Of the first series of propositions quoted above this prophet declares: "The reverse of these propositions will be found to agree in statement and proof." A marginal note, supposedly with the cognition of the author, reads, "Reversible Propositions." Look at them reversed:

1. All-in-All is God.
2. Good is God. Mind is God.
3. Spirit, God, All Being, Matter is Nothing.

If this is not undiluted nonsense, if it teaches anything at all, it is a simple and crude Pantheism.

"God is Divine Principle," is the teaching of "Science." To confound a person with an attribute is to

introduce endless folly into our thinking. God is good, and God is love, it is true. Goodness and love are attributes of God; they form a part of his character, but they are not all of God; they are not God.

Jesus teaches that God is a person. He is clothed with personality. The charge that Mrs. Eddy brings that the Christian Church believes God is corporeal and is only a gigantic man, is untrue. She confounds personality and corporeality.

The Westminster Confession says: "God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

The writers of the Confession believed that spirit and matter are both real. While spirit may dwell in close union with matter, and matter be closely allied with spirit, each are distinct entities.

The New Testament God is a Spirit:

> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
>
> God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4: 23, 24.
>
> Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
>
> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. 3: 17, 18.

Matter

Jesus Christ taught that matter was real and not a figment, dream, or shadow. Mrs. Eddy says that matter is unreal and only reflects, or is a reflection of, an idea of God. Her reiterated statement is: "Matter is nothing, that is just what I call matter, nothing."

Jesus says:

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . .

If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.—Matt. 6:25, 30-32.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Matt. 7:11.

Jesus' teaching is that the personal All-Father, who ministers to His children in material benefits, also gives them the highest spiritual good.

Improving on Paul

Christian Science proclaims itself sufficient to interpret to humanity the middle ground between the seen and the unseen and eternal. "Science and Health" continues the teaching of St. Paul; or, in other words, Mrs. Eddy is a betterment on St. Paul. What may this mean:

"St. Paul first reasons upon the basis of what is seen, the effects of Truth upon the material senses, thence up to the unseen, the testimony of spiritual sense; and right here he leaves the subject."

Paul saw only two things, the seen and the unseen, but it remained for Mrs. Eddy to improve upon Paul. He says:

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . .

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.—2 Cor. 4:18—5:1, 6.

She says:

"Just there, in the intermediate line of thought, is where the present writer found it when she discovered Christian Science, and she has not left it, but continues the explanation of the power of Spirit up to its infinite meaning, its Allness."

Paul stood in the midst of the howling of a real storm and cried, "I believe in God." He believed in a personal God.

(For we walk by faith, not by sight:)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labor, that, whether present or absent, we may be accepted of him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. 5:7-10.

Christ's "Seeming" Death

Jesus had a real body. Mrs. Eddy says He had not a real body. In "Science and Health" she says that the death of Jesus was not a real death, but a seeming death only. The Scriptures say that Christ died for our sins. She proclaims that his phantom being in the world was only a demonstration, the herald of Christian Science.

"The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the

great problem of being. . . . He met and mastered, on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene."

Compare with this 1 Cor. 15: 1-14:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

And that he was buried, and that he rose again the third day according to the Scriptures. . . .

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Still further, speaking of the death of Jesus, the prophet says in her "Science and Health":

"Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death. Paul writes: 'For if, when we were enemies, we were reconciled to God by the (seeming) death of His Son, much more, being reconciled, we shall be saved by his life.'"

The Christian Church believes that Jesus' death upon the cross was a *real* death: his despairing cry on Calvary was to the Father Infinite. To Mrs. Eddy it

was only a "highest demonstration," and his appeal was only to "divine Principle," and "to himself, Love's purest idea."

To her that death on Calvary was only a "seeming death," and she wrests Paul's words to make them accord with her theories and fit into her dream philosophy of the earthly existence. Of course, if there is no sin, there is no need of a Redeemer from sin. The idea of a vicarious or of a merely moral atonement is utterly superfluous and an impertinence in the scheme of the universe. Man does not need an example, even, that makes for righteousness; he is righteous and perfect. There is no veil between him and the face of God; he can say with Jesus, "I and the Father are one."

The Holy Spirit

Concerning the doctrine of the Holy Spirit, amid much confusion one thing is clear in Christian Science teaching, that the Holy Spirit is Christian Science. This is clearly stated on several pages of "Science and Health." The mission of Jesus was to teach or demonstrate Christian Science. The advent of the Holy Ghost was the influx of the understanding that the disciples could heal the sick and raise the dead. Mrs. Eddy's disciples believe that her discovery of "Metaphysical Healing" has given again the day of Pentecost and the coming of the Holy Spirit. The book reads:

"The advent of this understanding is what is meant by the descent of the Holy Ghost—that influx of Divine Science which so illuminated the Pentecostal Day and is now repeating its *ancient history.*"

The chapter in "Science and Health" named "Atonement and Eucharist" closes in this fashion:

"In the words of St. John: 'He shall give you another Comforter, that he may abide with you *forever.*' This Comforter I understand to be Divine Science."

These statements show a wide divergence from the faith of the Christian Church. There is nothing said by Jesus of such fantastic interpretations as Mrs. Eddy's mystical ideas more than hint at. In John we read that Jesus said:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

The Holy Spirit is a teacher, a personal teacher:

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14:17.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

He shall glorify me: for he shall receive of mine, and shall show it unto you.—John 16:13, 14.

He is a personality, not a "Science" or a book, but the Spirit of Truth. He is to dwell with the people of God, to comfort them with truth. Jesus says further (not quoted by Mrs. Eddy, who says there is no sin) through the inspired pen of John:

When he is come, he will reprove the world of sin, and of righteousness, and of judgment:
Of sin, because they believe not on me;
Of righteousness, because I go to my Father, and ye see me no more;
Of judgment, because the prince of this world is judged.—John 16:8-11.

When the Holy Spirit was poured out at Pentecost we hear nothing of Jesus' death not being real, of the Resurrection being an illusion, of sin not being a real fact in human experience. The outpouring of the Holy Spirit was the immediate inspiration of Peter's sermon. This discourse exalted the death and resurrection of Jesus Christ, and was a call to repentance of sin, baptism unto its remission, and the reception of the Holy Spirit. Nowhere in these transactions does the peculiar "understanding" Mrs. Eddy avouches appear in evidence. Jesus is a living reality; the crucifixion, the death, the resurrection of the Redeemer are facts for all time and eternity. Do we hear the first Christian preacher cry aloud, "There is no sin"? His words are:

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . .
Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
And they continued steadfastly in the apostles' doctrine and in breaking of bread and in prayers.—Acts 2:36-42.

CHAPTER VIII.

THE TEACHING OF "SCIENCE AND HEALTH" ON THE LAST SUPPER, ON PRAYER, AND ON MARRIAGE.

The mystic and conflicting thoughts found in "Science and Health" now partake of the truths which all Christians of the Evangelical communions believe, and now dash the cup of a living faith from the lips. It talks sweetly of love, life, truth, and giving all for Christ. In one place we read: "This is the new understanding of spiritual Love. It gives all for Christ, or Truth." Well may the devout, humble disciple of the real Jesus, not the phantom one, say: "This Science has taken away my Lord, and I know not where it has laid him."

Mrs. Eddy writes of the Lord's Supper:

"Have you shared the blood of the new covenant, the persecutions which attend a new and higher understanding of God? If not, can you say you have commemorated Jesus in His cup? . . . Why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body 'holy and acceptable unto God,' that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite; . . . and if a friend be with us why need we memorials of that friend?"

The "Last Breakfast"

Here again, it is not Christ, the personal Redeemer, but some phantom, some shadow, a virtue, a trait, a principle, that finds exaltation in the mind of this founder of "My Church." She would do away with the "Last Supper," and in keeping with her many borrowings from many sources, she would substitute what she calls our Lord's "last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea."

"This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love."

Thus this improver on God's plan for all the ages, who does away with sin, confounds right and wrong as the mere result of thinking, and confuses the feet of the unwary in subtleties of metaphysics, supplants the rites of the Church with whimsical fashions of her own.

The Evangelists give the account of the institution of the Lord's Supper and declare it to be Jesus' command that it be an everlasting memorial. The mask that Christian Science wears here in seeking its abrogation is the mask of His second appearance. They claim that Christ has come in Christian Science. That is, Christian Science masquerades now as the Holy Spirit, now as He for whom the Christian Church is exhorted by the Holy Book to patiently wait in the love of God.

The Church will judge if this strange mingling of

the rubbish and vagaries of all the long centuries is the messenger of God to execute His will to our time.

Compare the account of the Supper's institution in the Gospels of Matthew, Mark, and Luke, and the words of Paul, as to its continuance:

> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:
> And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.
> After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
> For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:23-26.

This is not a human institution. The divine Redeemer on the eve of his great sacrifice for sin commanded it, as a perpetual remembrance of himself, a showing forth of his death "till he come." Christian Science says, "It is mournful," and would substitute for it a breakfast, jubilantly joyful.

On Prayer

The volume "Science and Health" opens with a treatise on Prayer. But here, too, the doctrine enunciated is confusing and misleading. The Old and New Testaments are full of calls to praise God. This call is continuous and universal. Think of the last Psalm as a type of the way in which the Infinite Father delights in the praises of His children:

> Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.
> Praise him for his mighty acts: praise him according to his excellent greatness.
> Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.
Praise him upon the loud cymbals: praise him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord. Praise ye the Lord.

This new bible says:

"God is not moved by the breath of praise to do more than he has already done, nor can the Infinite do less than bestow all good, since He is unchanging wisdom and love."

In the next paragraph we read:

"Prayer cannot change the science of being. . . . The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed—an error which impedes spiritual growth."

Jesus taught the doctrine of prayer in the Gospel of Luke. He certainly sanctions the belief that men should feel the need of something of real necessity and come to God and plead before Him for the fulfilment of a right desire.

Mrs. Eddy claims that what is most desirable is not audible, but silent prayer, the fervent desire for growth in grace, and the struggle to be good. She says:

"What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." "The habitual struggle to be always good is unceasing prayer." "Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting bene-

fit?" "God is not influenced by man. The 'divine ear' is not an auditory nerve."

Jesus both in substance and doctrine taught the opposite of all this. And no distinction is made in the Scripture between the merits of silent and audible prayer. Compare Luke 11: 1-13.

Again, Mrs. Eddy writes: "The danger from prayer is that it may lead us into temptation. By it we may become involuntary hypocrites. . . . Hypocrisy is fatal to religion."

Jesus said: "Watch and pray lest ye enter into temptation."

This new prophet rings the changes on a "corporeal God" as the belief of Evangelical Christendom. The writer has asked many Christians, clergymen and laymen, not affected with the Christian Science vagaries, if they believed in a corporeal God. None of them held any such belief.

Again the pen transcribes:

"Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief. . . . The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come from the enlightened understanding. . . . If the sick recover because they pray or are prayed for audibly, only petitioners (per se or by proxy) should get well."

God's Word says: "The prayer of faith shall save the sick and the Lord will raise him up again."

In Christian Science, the crux of the matter is

found in "the enlightened understanding." But it may be asked, man's or God's?

The Redeemer teaches that all prayer is subservient to the will of God. The one thing needful is the harmony of the divine and human will. Jesus cries:

"Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."

The Lord's Prayer

The Christian Church in all ages has looked upon the prayer given his disciples by our Lord as the perfection of all prayer. Mrs. Eddy, as prophet and priest of her new cult, gives her church what she calls the "spiritual sense of the Lord's Prayer." Her spiritual interpretation of it has grown with the 441 editions of her book. In earlier editions this is the prayer and its spiritual (Christian Science) interpretation:

Our Father which art in heaven.
Our eternal supreme Being, all-harmonious.
Hallowed be thy name.
Forever glorious.
Thy kingdom come.
Ever present and omnipotent.
Thy will be done in earth, as it is in heaven.
Thy supremacy appears as matter disappears.
Give us this day our daily bread;
Give us each day the living bread;
And forgive us our debts, as we forgive our debtors.
And Truth will destroy the claims of error.
And lead us not into temptation, but deliver us from evil;
Led by Spirit, mortals are freed from sickness, sin and death;
For thine is the kingdom, and the power and the glory forever. Amen.
For Thou art all substance, Life, Truth and Love forever; so be it.

In the year 1900 an author and investigator of the phenomena of Christian Science visited the Concord Church. He was astonished during the hour of worship to hear the Lord's Prayer, which has been regarded throughout Christendom as the one perfect prayer, even the infidel joining in the tribute to its excellence from the viewpoint of refined intellectuality, improved upon and amended by the "Mother." He had heard it whispered that the members of the cult regarded Mrs. Eddy as something above a mortal, and as he listened he said to himself, "To what mother are they praying?"

This is the way the amended prayer stands in the edition of 1908:

> Our Father-Mother God, All-harmonious, Adorable One.
> Thy kingdom is come; Thou art ever-present.
> Enable us to know—as in heaven, so on earth—God is omnipotent, supreme.
> Give us grace for to-day; feed the famished affections;
> And Love is reflected in love;
> And God leadeth us not into temptation, but delivereth us from sin, disease, and death.
> For God is infinite, all Power, all Life, Truth, Love, over all, and all.

The "Amen" is cut off from the Lord's Prayer, and the so be it from Mrs. Eddy's amendment in this later edition.

One reader from his desk recites, "Our Father which art in heaven," then the other reader replies: "Our Father-Mother God, All-harmonious," and so on to the close. Under Mrs. Eddy's pen the beauty and meaning of the prayer are gone.

In this chapter on prayer with its substitution of divine "Principle" for the personal God and its statement that Truth wipes out and gets rid of sin, the way is prepared for the domination of Christian Science in so-called Metaphysical Healing and the assertion that there is no sin, sickness or death. So amid much confusion of thought it dawns on the reader of these pages that prayer to a mere principle or law, to a mere attribute or virtue, is of little avail, for: "Prayer cannot change unalterable Truth, nor can prayer give us an understanding of Truth."

Through such teaching carried out to logical conclusion prayer is made ridiculous and a beating of the air.

Jesus says:

"Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

What is the meaning of this, one of the closing passages in Mrs. Eddy's chapter on prayer:

"Mere legal pardon (and there is no other, for divine Principle never pardons our sins or mistakes till they are corrected) leaves the offender free to repeat the offence, if indeed he has not already suffered sufficiently from vice to make him turn from it with loathing. Truth bestows no pardon on error, but wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence for an individual's sin, but because sin brings inevitable suffering."

The Bible says: "Christ died for our sins according to the Scriptures." "Christ also hath once suffered

MRS. EDDY'S NEW RESIDENCE AT BROOKLINE, MASS.

for our sins, the Just for the unjust, that he might bring us to God." "Who gave himself for our sins, that he might deliver us from this present evil world."

On Marriage

When Christian Scientists have found one of Mrs. Eddy's doctrines too monstrous or revolting for present-day decency, it has been gradually changed or so modified as to appear vague and inconsequential. Such is the condition of her teachings on marriage uttered boldly and wildly ten years ago. The refining editor's hand has rubbed away the thorns and pricks in "Science and Health," while still leaving severe plainness of speech on the subject in "Mother's" other writings.

Mrs. Eddy, like other writers of her ilk, is suspicious of all merely human ties. It is not strange, when her exploitations in the field of friendship are considered, that she should think it a hindrance in the sun-road of celestial advancement. The single in her estimation are better off than the married, and marriage is better off without than when blessed with children. Like many mystics she sounds the praises of celibacy.

The following concession is made to the weakness and wickedness of the age, presumably. In her "Miscellaneous Writings" we read:

"Until time matures, human growth, marriage, and progeny will continue unprohibited in Christian Science."

If this means anything it must be that in the estimation of Christian Science time will mature, and then the prohibition of marriage and progeny will ensue.

"Until it is learned that God is the Father of all, marriage will continue."

Is this utterance, taken from "Science and Health," an indication that when men learn that God is the Father of all, time will mature and marriage cease? "Mother" declares that she looks to future generations "for ability to comply with absolute Science, when marriage shall be found to be man's oneness with God —the verity of eternal love."

To the initiated these cabalistic words may have a meaning, but to the man of sober judgment they are monstrous with covert license. Call the flesh an "illusion" if you please, call the life of earth a dream-life, all its most sacred relations only phantoms and shadows, educate the young into the belief that sin is nothing, and when the moving pictures of the sensuous life entrance with the lusts of the carnal nature, it will be nothing strange if the dream of the Nicolaitans of the first century is dreamed over again in this twentieth century. These doctrines touching on marriage promulgated by the "Mother" are so subtle and insidious that they constitute a formidable menace to social well-being. They strike not at a human, but at a divine institution. In the beginning God ordained marriage between one man and one woman. This doctrine was confirmed by Jesus Christ and re-enacted. The whole Bible teaches it directly and indirectly. God made man, male and female. God bade them propagate and multiply:

> And Adam said, This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his

mother, and shall cleave unto his wife: and they shall be one flesh.—Gen. 2: 23, 24.

Our Lord attributes to these words divine authority when he says:

And they said, Moses suffered to write a bill of divorcement, and to put her away.
And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.
But from the beginning of the creation God made them male and female.
For this cause shall a man leave his father and mother, and cleave to his wife;
And they twain shall be one flesh: so then they are no more twain, but one flesh.
What therefore God hath joined together, let no man put asunder.—Mark 10: 4-9.

The laws concerning marriage apply to a real world, and to real men and women in a real world. The Bible does not speak of marriages in a future state. Jesus says that in heaven they neither marry nor are given in marriage, but are as the angels of God.

In the Christian Church monogamy does not rest exclusively upon the original institution of the rite, neither on the general underlying sentiment of the Old Testament, but on the clear revelation of the will of Jesus Christ. The doctrine is open and apparent. Marriage is a contract between one man and one woman, and may not be broken lawfully except by the death of one of the parties.

Jesus teaches this in Matt. 19: 3-9; Mark 10: 4-9, as quoted above; Luke 16: 18; Matthew 5: 32.

Mrs. Eddy can be understood only when she says in plain language: "To abolish marriage at this period

and maintain morality and generation would put ingenuity to ludicrous shifts." In this peculiar situation it remains for the prophet or any one of her disciples to tell the world how morality and generation may be preserved and marriage abolished. The prophet adds: "Yet this is possible in Science."

If you ask them how this is possible, the disciples of Mrs. Eddy refuse to utter a word on the subject, but fly to platitudes and tell you how they love and reverence Jesus and all good. Where in the science that is not wearing the mask of falsehood, where in the doctrines of Jesus, is anything so absurd, diabolical, and inimical to all the teachings of Holy Writ and the commandments of God even suggested?

In Romans 7: 2, 3, it is written:

> For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.
> So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

So the same doctrine is plainly stated 1 Corinthians 7: 2:

> Let every man have his own wife, and let every woman have her own husband.

The Scriptures do not support her contention, but she seeks to shelter her vague notions under the ægis of Prof. Agassiz's works, quoting from him in earlier editions. These are the words that appear in "Science and Health":

"The propagation of the species without the male element, by butterfly, bee, and moth, is a discovery corroborative of the Science of Mind, because it shows that the origin and continuance of these insects rests on *Principle apart from material* conditions."

The hand of the editor has softened this bold announcement in the 1908 edition into this:

"I never knew more than one individual who believed in agamogenesis; she was unmarried, a lovely character, was suffering from incipient insanity, and a Christian Scientist cured her. . . . The perpetuation of the floral species by bud and cell division is evident, but I discredit the belief that agamogenesis applies to the human system."

The readers of all the earlier editions, 339 in number, presumably have imbibed the tenet that marriage is only temporary, and that God's command to propagate and multiply was not to be carried out by sexual union. It is well authenticated, however, that one of Mrs. Eddy's disciples some years back took Mrs. Eddy's words at face value and calmly announced to a wonder-struck and incredulous world the immaculate conception and birth of a son.

Into what depths of license and atrocious sensuality would these doctrines sink society, vague and loose as they are, but terribly forceful in their suggestion to the evil in humanity! Jesus says the world is real, the world is evil, and he bids us not to love it or the things of it.

Is there anything in the New Testament or in the belief of the churches of Christendom that would tol-

erate the brash wickedness and abomination of the declaration made in "Miscellaneous Writings" on page 289:

"Human nature has bestowed upon a wife the right to become a mother; but if the wife esteems not this privilege, by mutual consent, exalted and increased affections, she may win a higher."

What is the meaning of "a higher"? Mrs. Eddy and her editors are silent here. Not a press agent of her numerous publication bureaus has a word to say along this line. If it means anything, this higher privilege is the ruin of the family, the disintegration of society. It means woe to the nation and disaster to humanity. Let this become a fetish, a goddess before whom womanhood shall bow down and worship, and God's purpose and commands will be forgotten in a maelstrom of vice, and the creature will be worshiped and served more than the Creator. It is hard for the best to keep right and live above the enticements of the world, the flesh and the devil. Once let such doctrines as these find lodgment in mind and heart, and anarchy, night and chaos would sweep the black cloud of oblivion over all the beacon lights of the world.

The impregnable rock of Holy Scripture lifts its towering head against such heathenish abominations. The heart of the Christian Church revolts against such subtle machinations, and tears off the mask of "Science" and "Christian" from the face of this dream of perdition.

Christian Science masquerades now as the Holy Spirit, whose work in the Church and the human

heart is to take of the things of Jesus and show them unto us, to convince of sin, of righteousness, and of judgment, again as fulfilling the mission of Jesus Christ. In other words, it claims that the prophecy concerning the second coming of the Redeemer is realized in it; that this system with its many contradictions is nothing less than the One who was the express image of the Father's glory and fullness of his presence—Emmanuel, God with us evermore.

"Science" on Heredity

In Mrs. Eddy's different writings, as has already been observed on other topics, there are startling incongruities and inconsistencies. A case in point is her teaching on the law of heredity. Her followers are strenuous in declaring that "Mother" says there is no such thing as heredity. In one place she rejoices that neither good nor bad traits can be transmitted to offspring. In her text-book, which she announces as co-pastor with the Bible in churches of her denomination, she bemoans the sad fate of children who inherit tendencies—shall we say it?—diseases that make them objects of loathing or compassion:

"The offspring of heavenly minded parents must inherit more intellect, better balanced minds, and sounder constitutions. If some fortuitous circumstance places spiritual children in the arms of gross parents, these beautiful children early droop and die, like tropical flowers born amid Alpine snows. If perchance they live to become parents, in their turn they may reproduce in their own helpless little ones the grosser traits of their ancestors. What hope of happiness, what noble ambition can inspire the child who

inherits propensities that must be either overcome or reduce him to a loathsome wreck?"

Surely no student of the laws of heredity that prevail in nature and govern the transmission of traits, tendencies, and characteristics could wish from a layman—even if inspired—a clearer expression of belief in these fundamental principles. He who reads this from the text-book and goes no farther may with some degree of assurance announce Christian Science as favoring the laws of heredity. But as elsewhere in Christian Science, one cannot be too sure before leaping to a conclusion on any matter of fundamental law or basic principle, as to just the light in which "Science" holds it. No wonder the book that is intended as a shepherd guide needed repeated editing. Either the author loses her memory or she must be impressed with the belief that her readers have lost theirs.

In "Miscellaneous Writings," page 72, she asks the question: "Does Christian Science set aside the law of transmission, pre-natal desires, and good and bad influences on the unborn child?"

The answer she makes is this:

"Science never averts law, but supports it. All actual causation must interpret Omnipotence, the all-knowing Mind. Law brings out Truth, not error. Whatever is humanly conceived is a departure from Divine law; hence its mythical origin and certain end. According to Scriptures, Paul declares astutely, 'For of Him, and through Him, and to Him are all things.' Man is incapable of originating; nothing can be formed apart from God, Good, the all-knowing Mind."

So far the deliverance here is in accord with the statement quoted from "Science and Health" above. It may be well to notice in passing that the teaching is emphatically of an impersonal God, not the God of whom this same Paul affirms, "I believe in God." The reader will now observe that the continued quotation from the same "Miscellaneous Writings" turns the former positive statement into a negation, and deflects what seems to be a support of the law of heredity into a denial of the existence of such a law in the universe. Thus the author goes on to say:

"What seems to be of human origin is the counterfeit of the Divine—even human concepts, mortal shadows flitting across the dial of time.

"Whatever is real is right and eternal. Hence the immutable and just law of Science that God is good only, and can transmit to man and the universe nothing evil or unlike Himself. For the innocent babe to be born a lifelong sufferer because of his *parents' sins or mistakes were sore injustice.*

"According to beliefs of the flesh both good and bad traits of the parents are transmitted to their helpless offspring, and God is supposed to impart to man this fatal power. It is a cause of rejoicing that *this belief is as false as it is remorseless.*"

Why should a prophet and a seer be consistent? The writings abound in contradictions evidently made to guard the healer of this cult against punishment in malpractice. It is but a little thing to brush away, with one sharp stroke of the Seer's pen, law, human and divine, which, affirmed in one place, be-

comes in another a troublesome factor in the pathway of a system that claims the name of Christian and scientific, but which, when unmasked, reveals the features of an agnostic and unbeliever in both.

CHAPTER IX.

THE "KEY."

In Genesis it is written: "In the beginning God created the heavens and the earth." God—Elohim. This word is found in the Hebrew Scriptures fifty-seven times in the singular, twice in the book of Deuteronomy and forty-one times in Job, and about three thousand times in the plural, of which seventeen instances are in Job. The most probable meaning of the root of the Arabic word is to be *lasting, binding.* Hence the noun means The Everlasting, and, in the plural, the *Eternal Powers.* It is correctly rendered God, the name of the Eternal and Supreme Being in our English tongue. This Being is never to be confounded with principle or attribute, but is an eternally living personality. **"In the Beginning"**

The *Exegesis* of Mrs. Eddy says: *"The creative Principle—Life, Truth, and Love—is God."* Again, "The universe reflects God." "In the universe of Truth matter is unknown. . . . Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-All.'"

Here are two declarations: God does not know matter; God is everything. This teaching, if words have any meaning, is another expression of plain, unadulterated Pantheism, met with so often in this

woman's writings. Christianity believes that matter is real. God, Jehovah, formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. The dust of the ground is something real, and man did not become a living soul until God had breathed into the body, already made, created, "a living soul."

We read in the poets of the "light that never was on land or sea." Mrs. Eddy in the heated fancies of her brain has forged a "key," which she names the "Key to the Scriptures," but it opens no lock and solves no mystery.

In the "Key to the Scriptures" the prophet begins by saying: "In the following exegesis each text is followed by its spiritual interpretation according to the teachings of Christian Science."

The "Untrue" Image

Again we read: "Spiritually followed, the book of Genesis is the history of the untrue image of God, named sinful mortal."

Here at the beginning of her exposition she labels as false the Word of God in its statement and teaching. The Bible account of the creation of man says:

> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> So God created man in his own image, in the image of God created he him; male and female created he them.

Nowhere does the Bible indicate that the image of Himself in which God made man was an "untrue image." There is no such distinction set up in the

Word as this "Key" attempts to make out. It was this man, made in the Creator's image, and not a shadow or a picture of him, to whom was given dominion "over all the earth."

How are the sublime facts of creation explained and gotten rid of by a distinct Christian Science method: "God creates neither erring thought, mortal life, mutable truth, nor variable love." That is, God did not create mortal man, man has no body, he is all soul and spirit, according to this exegesis. Paul says: "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Not only does the apostle teach here that man has a body, but also that the Spirit of God dwells in that body. He also sets forth that the body is the temple of the Holy Spirit. This "Key," which claims to be Christian, and to have the power of opening the truth of Holy Scriptures, offers flat contradictions to the express declarations of Scripture and exposes its author to the charge of gross ignorance of exegetical principles.

On Light

In the animadversion on the fifth verse of Genesis the "Key" continues:

"All questions as to the divine creation being both spiritual and material are answered in this passage, for though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is *the revelation of Truth and of spiritual ideas.* . . . Was not this a revelation instead of a creation?"

The "Key" seems to know that this light was not

solar nor volcanic. It has never heard of heat generating light, or of the many ways in which at God's command the light might pierce the vapory mists which shrouded the world. The exegesis is simply a consistent attempt to write out of Scripture what God has written into it, and to put into the seat of Science a crude and whimsical fantasy bred of morbid and neurotic imaginings.

The facts and events of creation are, according to the "Key," "the successive appearing of God's ideas."

Well may the Christian Church look with pain and horror on such a travesty of its faith as this jumble calling itself a "revelation"!

The obscuration of the facts of creation and common sense is witnessed by this bit of explanation:

"Did Infinite Mind create matter and call it light? Spirit is light, and the contradiction of Spirit is matter. Material sense is nothing but the supposition of the absence of Spirit. . . . Immortal Mind makes its own record, but mortal mind, sleep, dreams, sin, disease, and death have no record in the first chapter of Genesis."

All this is said in the face of the fact that in this chapter is given the account of how God made man and of His command to him to increase and multiply and subdue the earth.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

From this chapter, in verse two, we gather that God is a Spirit, and further that He thinks, speaks, wills, acts; and here are the great points of conformity of man to God, namely, in that man, too, has reason, speech, will, and power to act. Man is material, man is also spiritual. In man is a spiritual being which exercises reason and will, and from reason and will comes the power to act. This is that form of God in which man is created and through which God communicates with him. In the "Key," as all through the pages of "Science and Health," attributes are confounded with personality. Love, truth, goodness—things that belong to the character of God—are confused with his divine person and are themselves worshiped as God. So in relation to matter, the "Key" is not able to distinguish between matter and an attribute of matter. "Did infinite Mind create matter and call it *light?*" But He created matter, and from it light emanated, radiated, was produced. Some one has called Christian Science "a jargon of unreason and a maundering science." Surely its exegesis brought to the bar of reason and scholarship is something like that.

On Genesis 2

The "Key" turns its attention to the second chapter of Genesis. Dilating on verses four and five, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens," it is said that "here the inspired record closes its narrative of being that is without beginning or end. The continued account is mortal and material."

In explaining the sixth verse, "But there went up a mist from the earth, and watered the whole face of the ground," this inspired revelation declares:

"The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth, . . . but it is a false history in contradistinction to the true. The Science of the first record proves the falsity of the second. . . . The first record endows man out of God's perfection and power. The second record chronicles man as mutable and mortal. . . . This second record gives the history of errors. . . . It records Pantheism. . . . In this erroneous theory matter takes the place of Spirit. . . . The latter part of the second chapter of Genesis . . . is based on some hypothesis of error."

Here we have a distinct repudiation of the revelation of the divine Word when it does not fit into a previously formed theory or hypothesis. What an exhibition of an aping of Higher Criticism with scholarship and equipment left out!

Presently the "Key" in its eagerness that the Holy Scriptures should not, by any possible twisting of the truth, conform to its baseless dreams and theories, will turn the truth of God into a lie.

In Genesis 2: 7 we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The "Key" says:

"Is this addition to His creation real or unreal? Is it a truth, or is it a lie concerning man and God? It must be a lie, for God presently curses the ground. . . . Man reflects *God; mankind* represents the Adamic race, and is a human, not a divine, creation."

The account of the garden of Eden, the fall of man, and sin entering into the world are brushed away in one short sentence: "This second biblical account is a picture of Error throughout. . . . The lie represents God as repeating creation."

While stoutly denying that matter can be real, or that such a thing as sin entered into the world of man, the "Key" when explaining Genesis 4: 1, and dilating on the birth of Cain, solemnly affirms:

"This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal man and sin have a beginning, they must consequently have an end, while the sinless, real man is eternal."

Having called it all an error, a lie, in this instance the fact and reality of sin and mortal man seem for the nonce to be admitted.

"Important Points" of "Science"

This confusion of terms and ideas, this denial and admission of the existence of the same things, factors and forces in human life, is continually met with as one turns the pages of "Science and Health." The whole atmosphere of the book is perplexing, confusing and vague. Misty is a term that it merits. If one asks, What do these people believe? he is met with the answer that they believe in the Bible and take it as the basis of all life and conduct. But we have seen

how they take it. They are eclectic and esoteric, and what does not coincide with their peculiar theories of Metaphysical Healing they brand as false: "It must be a lie." To the question propounded in her book, "Have Christian Scientists any religious creed?" the author replies, "They have not, if by that term is meant doctrinal beliefs." Then follows what she calls "the Important Points," or religious tenets, of Christian Science:

1. As adherents of Truth, we take the inspired word of the Bible as our sufficient guide to eternal life.
2. We acknowledge and adore one supreme and infinite God. We acknowledge his Son, one Christ; the Holy Ghost, or divine Comforter, and man in God's image and likeness.
3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.
4. We acknowledge Jesus' atonement as evidence of divine efficacious Love, unfolding man's unity with God through Jesus Christ, the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.
5. We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith, to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.
6. And we solemnly promise to watch and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

Article 1

As to article 1 of "Important Points," we have seen that what militates against their theories they label as false and "a lie."

The inspired Word says:

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3: 14-17.

As to article 2, the first clause sounds reverent and Evangelical, but we turn the page to find that God is "Principle," not a person, he is an attribute, not a loving Father, he is not the God of the Bible, but simply "a force that makes for righteousness." **Article 2**

It will be noticed that "Scientists" do not adore the Son, Christ, but simply *"acknowledge"* Him. We glean that Jesus is a phantom, a picture, a dream. In him is not united God and man in indissoluble union. He says that he and the Father are one. "God is All-in-All" to "Science." Jesus in this scheme is not a part of Deity. And the Holy Ghost whom they "acknowledge," what is He? The Christian Scientist makes answer: "This Comforter I understand to be Divine Science."

What is it that they acknowledge? Principle, Truth, Christian Science. They acknowledge abstractions and not the concrete realities of the universe.

In article 3 they acknowledge "God's forgiveness of sin in the destruction of sin." But evil is "unreal." What is unreal cannot exist. Sin, evil, wrong are only dreams. The only thing that is punished is "the belief in sin." Here we are introduced into a world **Articles 3 and 4**

where phantoms with lurid leer mock us from the shadows. The Bible in which they say they believe sets forth the actuality of sin, the reality of the sinner, the necessity of the atonement; but in Christian Science the atonement of Jesus is lost in a confused maze of salvation through "Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

The Bible says that we are all sinners, and sin is an actual fact, not a dream:

For all have sinned, and come short of the glory of God.—Rom. 3:23.

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.—Rom. 3:11, 12.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1:15.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.—Rom. 8:3.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him.—Rom. 5:6-8.

There is no plainer teaching in the Bible than that Jesus Christ came to save sinners. Take these passages:

And account that the long-suffering of our Lord is salva-

tion; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.—2 Peter 3:15.

Then opened he their understanding, that they might understand the Scriptures,

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.—Luke 24:45-48.

Article 5

The crucifixion and the resurrection are dwarfed in article 5 to be the purveyors of a false philosophy. This "acknowledgment" serves to "uplift faith," but faith in what? Faith in the "allness of Soul, Spirit," and also "the nothingness of matter." As we have stated elsewhere, the death of Jesus, according to "Christian Science," was not a real death. Matter has no real existence. In the Gospel story of these stupendous transactions Jesus Christ is the great reality. His death was a reality; He died for our sins; His resurrection was real, and the symbol and pledge of our own.

Article 6

In article 6 the believers in this cult promise "to watch and pray for that Mind to be in us which was also in Christ Jesus."

What does this mean? Is it "Principle" to which they pray? Can a blind force or an attribute hear and answer prayer? We roll back the leaves of the book and read, "God is not moved by the breath of praise." "Shall we ask the divine Principle to do His own work?"

In the closing sentences of this article the aspirational side of Christian Science soars aloft. To keep

the Golden Rule, to be merciful, just, and pure, is the aim of a noble soul. Christianity teaches these things, but does not omit to teach many others deemed by the gospel necessary to man's life on earth. In the Word of God there is no utterance to parallel such as this one with which the book of the prophet of dreams and unreality abounds: "Sin, sickness, and death must be deemed as devoid of reality as they are of good, God."

"Science" in the Apocalypse

According to the belief of Christian Scientists, the Bible foretells the coming of Christian Science. St. John in the Apocalypse has foreshadowed it according to "Science and Health," the edition of 1888 of the book. The "Key" proclaims:

> Saint John writes, in the tenth chapter of his Book of Revelation: "And I saw another mighty angel come down from Heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth." Is this angel, or message from God, Divine Science, that comes in a cloud? To mortals obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise; when you look it fairly in the face, you can heal by its means, and it hath for you a light above the sun, for God "is the light thereof." . . . This angel had in his hand a "little book," open for all to read and understand. Did this same book contain the revelation of Divine Science, whose "right foot" or dominant power was upon the sea—upon elementary, latent error, the source of all error's visible forms? . . . Then will a voice from harmony cry: "Go and take the little book. Take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up Divine Science. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter.
>
> When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, thus

partaking of the nature, or primal elements, of Truth and Love, do not be surprised nor discontented because you must share the hemlock and drink the bitter herbs.

In the opening of the Sixth Seal, typical of six thousand years since Adam, there is one distinctive feature which has *special reference to the present age.*

Rev. 12:1. "And there appeared a great wonder in Heaven—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." . . . Rev. 12:5. "And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his Throne." Led on by the grossest element of mortal mind, Herod decreed the death of every male child, in order that the man Jesus (*the masculine representative of the spiritual idea*) might never hold sway, and so deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for *Christ, God's idea, will eventually rule all nations and peoples —imperatively, absolutely, finally—with Divine Science. This immaculate idea, represented first by man and last by woman,* will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character.

In this "Key" found in the 1888 edition we read:

John the Baptist prophesied the coming of the Immaculate Jesus and declared that this spiritual idea was the Messiah who would baptize with the Holy Ghost—Divine Science. The son of the Blessed represents the fatherhood of God; and the Revelator completes this figure with the Woman, or type of God's motherhood.

In the 1908 edition the passage has been made to read:

"John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the *spiritual idea as the Messiah,* who would baptize with the Holy Ghost—divine Science. As Elias presented the *idea of the fatherhood of God, which Jesus* afterwards manifested, so the Revelator

completed this figure *with woman,* typifying the spiritual *idea of God's motherhood.* The moon is under her feet."

Christian Scientists believe that this woman is "Mother" Eddy. When approached and interrogated on the subject they may tell you they do not, but the initiated have repeatedly affirmed that such is the faith of their inmost heart.

As one ponders the selections already made and realizes their trend, there is no mistaking the fact that this "cult of American ladies" has no sympathy with the real philosophy of Jesus, or of God's plan of salvation from sin delivered in the Gospels and other books of the New Testament; that the object of its belief and worship is principle, idea, blind force, and an informing mind, but not the God and Father Almighty, Maker of heaven and earth, the Friend, Protector and Redeemer and Lover, through personal interest and affection, of all humanity. Accept this fad for a universal religion and the springs of intellectual growth, scientific aspiration, and physical betterment and well-being would be dried up at their fountain head. A civilized world would descend by leaps and bounds into the darkness of the Middle Ages.

CHAPTER X.

CONFLICT WITH MEDICINE AND LAW.

In their theories of mental healing Christian Scientists early came into conflict with medical science, and later with the law of the land. So long as "Science" was presented mainly as a religion, and its disciples, following Mental Healing, did no more than attempt to cure neurotic troubles, and effect cures in such cases by suggestion, mesmerism, mental stimulus—what physicians of many schools have done for generations—their strange teachings received no more than passing notice. This is a country of great liberty, and people do not interfere with the isms innumerable that crop out, so long as they are deemed harmless. Christian Science for a long time was looked upon by the mass of the people, the medical fraternity and the courts as no more harmful nor helpful than Theosophy, New Thought, Spiritualism and a hundred other irrational cults. But at the close of the nineteenth century it made bold to throw down the challenge to medicine, and to support its claims, when opposed, in the courts of the land. Its advocates repeatedly declared that there is really no need of physicians of any school, that the profession of the surgeon might be abolished for the good of humanity, and that "Science" could cure any disease that flesh is heir to without the aid

Its Challenge

of *materia medica* or the knife. Then came a flood of newspaper announcements of the awful failures that had attended the efforts of the Metaphysical Healers, and calls for the intervention of the law in defence of social well-being. Mrs. Eddy and her followers had made their boast in the public prints and in the courts that they as healers of the sick are superior to all physicians and surgeons. They said they could cure without the intervention of an art that from crude beginnings through the long centuries has grown to be a safeguard against disease and by its investigations, its intelligence and its skill has been a bulwark against contagion, ignorance, and innumerable disasters.

Because of these things, it is the aim of this chapter to test the tenets and practice of the "Science" by the position, discoveries, and accomplishments of the Healing Art in the hands of that great body of men and women who believe that this world is real and that its experiences in our mortal life of sin, sickness, and death are real also.

The conflict between "Science" and the medical fraternity and the courts is a natural sequence of the basal utterances laid down by this singularly gifted and ambitious woman in the two books called "Science and Health" and her "Miscellaneous Writings." In the latter work she gives the world her first plank in this platform of negations, dreams, and imaginings, in which all reality is in the eye of your mind:

"My first plank in the platform of Christian Science is as follows: There is no life, truth, intelligence, or substance in matter."

"Matter is the unreal and temporal."

"God is all and in all. What can be more than all? Nothing; and this is just what I call matter—nothing."

It is right here that this prophet of dreams and illusive thinking founds her healing system. For she steps boldly out on the clouds, and, rocked by the wind, sings with transcendental unconcern, in spite of experience: "Here is found the pith of the basal statement of the cardinal point in Christian Science, that matter and evil (including all inharmony, sin, disease, death) are unreal." Now we are at the heart of Christian Science as a healing system. It undertakes to deal with that which is unreal, a phantom, a shadow, and cure it.

Why should not a Christian Scientist, so believing, defy the arrayed intelligence and science of all mankind? Why not? She says: "Sin, sickness, and death . . . are without real origin or existence. They have neither principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error which imitates the creations of Deity."

A Cult of Negation

Come, let us reason together with our Christian Science friends. If the statements so confidently put forth by this founder of a new school of healing be in accord with fact, then there is no need of any healing cult, for nobody was ever sick, no doctor ever existed, no crime was ever committed, no judge ever convicted of wrong-doing, for there never was any wrong-doing. Right and wrong are in endless confusion, for it

is only thinking that makes them so. There never was any Decalogue. If a Christian Science advocate of these sublimated doctrines claims that I struck him in the face with my hand, all I need to do to disprove such an absurd statement is simply to assert, "My hand is nothing. My hand is matter; matter is nothing; nothing could not strike any one."

No wonder that the disciples of this bold thinker of the unthinkable go off into all sorts of vagaries when the healing the body ("nothing") occupies the mind. How is the reasoning human mind to maintain any respect for itself and accept such absurd statements? The senses rebel against it. Yes, but there are no senses. Listen to the founder: "Any supposed information coming from the body or from inert matter, as if they were intelligent, is an illusion of the mortal mind—one of its dreams. Realize that the evidence of the senses is not to be accepted in the case of sickness any more than it is in the case of sin."

What have we here? The evidences of the senses are not to be accepted in the sick room. The evidences of the senses are not to be accepted by the judge upon the bench in the court of law. Surely "Mortal existence is a dream; it has no real entity." ("Science and Health," page 146.)

Not only is this system of healing diseases in conflict with the medical faculty and with all the facts of experience, but its peculiar tenets must inevitably bring it continually into a struggle with the Boards of Health and the courts of the land. The truth appears on every hand that it has set itself to disobey the laws

of health and to oppose all regulations that stand as safeguards to the community.

Some time ago a Christian Science healer was questioned by a surrogate in one of the New York City courts. The magistrate asked: "When you find a mortal human body in the same room with another mortal, and one human body has the measles, do you think that the other human body could catch the measles?"

"Some think so," replied the healer, "but the divine mind does not know the measles." "Is it your habit to report contagious diseases to the Board of Health?" "I have never done so," boldly answered the lady. "Why did the patient die?" pursued the magistrate. The answer the lady made was: "Because there was not sufficient understanding on the part of the healer *to fit that case.*" This juggling with sacred things and some of the deepest realities of human life and experience would provoke risibility if the expressions were not so blasphemous or utterly vague and meaningless. "The divine mind does not know measles"! If this means the divine mind in man, it is more than an eclipse of thought by muddy and addled words, it is a simple and inexcusable falsehood. If it refers to the mind of Deity, it is blasphemous!

A Pat Definition

Sir B. C. Brodie more than a generation ago wrote —and it appears as true a reflection of the world today as sixty years agone: "Quackery may, in general terms, be defined as an arrogant assumption of some mysterious knowledge which is not really possessed. Words govern the generality of the world, who sel-

dom go so deep as to look into things, and impostors well know how likely their cause is to succeed if their terms are but once admitted. Human credulity, indeed, seems wholly incurable, and, in spite of all warning, we see one generation after another, with their eyes wide open, walk into the same gulf of fraud, quackery, and imposture."

A Medley

As regards sickness, disease, and healing the body, as well as other points where Christian Science touches upon the province of the physician and the reality of human law, we find the disciples of Mrs. Eddy ready to meet us with a host of quotations from the "Mother's" books, all setting forth in bald statement the allegiance of Christian Science to reason, Christianity, sound morals and reverence for human law. Notwithstanding this, the reader will find page after page contradicting its fellow, reason and unreason lying down together like the lion and the lamb, or brigand-like ferociously pistoling each other. The object of this medley, if it has purpose in its seeming madness, is to satisfy both the thinking and the unthinking, and give scope and plan for defence against all attacks, relying on the unwillingness of the many to make any patient investigation.

Mrs. Eddy teaches her followers to hide contagion from health officers and to declare that disease does not exist, by all of which she encourages crime and promotes falsehood. In her glossary where words and ideas are defined in the terms of Christian Science, the reader may become bewildered at incoherencies and maniacal utterances and think himself in the

ward of an institution incarcerating megalomaniacs. Witness:

> Matter. Sensation in the sensationless.
> Man. An illusion.
> And illusion calls itself a man.
> Death. An illusion.
> Food. An illusion. An illusion to be dispensed with.
> Education. A cause of disease.
> Flesh. An illusion.
> Knowledge. The origin of sin, sickness, and death.
> Hygiene. Ignorance of a blessing.

Does any one wonder that with such definitions as the basis for the building up of a system of Mental Cure or any other kind of cure, reason and unreason, sanity and insanity, ignorance and folly should sit cheek by jowl!

On Consumption

Mrs. Eddy repeatedly says that there is no such thing as consumption, yet on pages 422 and 423 of "Science and Health" careful instructions are laid down for the cure of this white plague.

"If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage and decomposition are beliefs, images, of mortal thoughts, superimposed upon the body; that they are not the Truth of man; that they should be treated as error, and put out of thought. Then these ills will disappear. If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal when he learns that lungs never sustained existence and can never destroy God, who is our Life. When

this is understood man will be more godlike. What if the lungs are ulcerated? God is more to a man than his lungs; and the less we acknowledge matter and its laws, the more immortality we possess. . . . Never believe that lungs or any portion of the body can destroy you."

Is it Insanity?

Here is a mixture indeed of the material and the spiritual kingdoms. Food is an illusion to be dispensed with, and you may live without lungs! Would not any of our great pathologists pronounce such weird glimmerings the product of an unsound mind? Again and again it has been demonstrated that a person may be afflicted with a religious mania, or be demented on some one point, and in every other way be perfectly sound and sane. Some years since a man by the name of Sperling was before the commissioners for an inquiry concerning his sanity. He testified that he was restrained unlawfully of his liberty and confined in a sanitarium for the insane. During the interview with the commissioners he said among other things:

"I have always been a good man and of good habits. I do not smoke, drink, or use bad language. Every night before going to bed I kneel down and say my prayers. I have been a good citizen and good to the poor. Yet these people say I am insane. Do I look like an insane man? Do I act crazy? Put any question to me that you like, and I will answer it as best I can."

Then as the interview was progressing, suddenly he broke out on a new tack:

"Now I have told you all about my life and am ready to answer any questions. I haven't told you all I could do; I don't like to talk about that, for you might be like other people and think me crazy. I am the Pope and can take people out of hell and put them in heaven, but I won't talk about that, or you might think I was crazy."

That poor man firmly believed that he had a divine revelation, that his superhuman powers were conferred on him by divinity.

Is there not evidence of madness in this strange medley of unreason that Christian Science exalts? It appears neither divine nor human, but the unconnected and illogical mumblings of an unsound mind. It comes in conflict with medicine that seeks to cure disease, it arrays itself against hygiene and against health boards whose purpose is to prevent disease, it comes in sharp clash with the courts whose duty is to uphold the laws of the land. Should the community let go unchallenged the statement that it is error that imposes penalties for the violation of the laws of health, and that it is mind, not matter, that infects? Should this doctrine be given the right of way, it would open the door to the ravages of plague and epidemic, savagery and anarchy, and turn the dial of civilization backward to the shadows of the dark ages of ignorance, alchemy, astrology and demoniacal possession.

"Science and Health" makes these startling assertions:

"Every law of matter or of the body supposed to

govern man is rendered null and void by the law of God. In ignorance of our God-given rights we submit to unjust decrees, and the bias of education enforces this slavery."

Strange Statements

"The laws of mortal belief are destroyed by the understanding that soul is immortal, and that mortal mind cannot legislate the times, periods and types of disease wherewith men die. God legislates, but God is not the author of barbarous codes."

"Expose the Error which would impose penalties for transgressions of the physical laws of health—supposed laws of matter, lacking divine authority and having only human approval for their sanction. If half the attention given to hygiene were given to the study of Christian Science and its elevation of thought, this alone would usher in the millennium."

What does the first sentence of the above quotation mean? The law of the body, the law of nature, the law that governs matter *is not the law of God!* If this teaches anything, it is that all Christian Scientists may rightfully, according to some supposed divine law, rebel against the law of the State that attempts to regulate questions of health and hygiene. The law has as its aim to prevent disease. But to thwart and break it is a virtue in the minds of these people.

Recently in a certain section of New York a house in which a scarlet fever case of very virulent type occurred was not fully and completely fumigated according to the law governing such cases. The family in which the sickness took place removed to another city. The place was rented. A new family moved in. A

daughter was placed in the very chamber in which the contagious disease had run its course. She took the scarlet fever and died. The strangers knew nothing of what had transpired within those walls until after the death had taken place. "Science" says it is a virtue not to fumigate; it is laudable not to use any precautions to prevent disease; there is nothing the matter.

A Case in Point

"Obedience to the so-called laws of physical health has not checked sickness," is the declaration of this prophet of license, which evidently means, do as you please, regardless of the rights of the other man, no matter what experience has declared will be the consequence. The plain teaching of this book is that a healer or disciple of the cult need not consider pestilential surroundings, foulness, filth, vitiated air, or like circumstances. The refuse heap breathing miasma is at the door, but shut it out of your mind, do not think about it, then all will be well. Mrs. Eddy follows these teachings with an illustration, of course quite convincing to the initiated, but approaching caricature to the outside investigator not hypnotized by idle dreams and dazing fancies. "A hint may be taken from the immigrant whose filth does not affect his happiness, inasmuch as mind and body rest upon the same basis." "Bathing and rubbing," we are told, "to alter the secretions or to remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian Science."

What does all this mean? It either means something or else it is arrant nonsense. If the laws of

The Logical Result

health were wiped out and the principles of hygiene were forgotten, no longer would the greed of men be restrained in the building of unsanitary tenements and dwellings for the poor. The conditions are bad enough now; but let these tenets be accepted as the ultimate law of humanity, and how would the poor be housed? The conditions in New York City in the congested quarters of the East Side would become speedily a hundred-fold worse. Springing up on every side one will see the sweatshop, the ill-ventilated schoolroom, the windowless, airless and dark sleeping room. Sanitation and ventilation are illusions. Bad air and good air, the cesspool and the marble bath of scrupulous cleanliness, are alike fitting and proper, according to these teachings. Tear down your small-pox hospitals with their sanitary regulations and isolation, remove your quarantine, let the leper eat at your table, and fight the health officer who would prevent the contagion of diphtheria in your home. Let the slums breed plagues again as they did in ancient London. Does the common sense of the American people want such results? Yet this doctrine which absolutely ignores human experience, if carried to its logical sequence, or, indeed, if its teaching is but partially obeyed, threatens the well-being of society and untold ills.

What conclusion are we to reach concerning the motives, good sense and judgment of people who advocate such theories? Either they are playing with words and do not mean what they say or they are trying to perpetrate a huge hoax on an unsuspecting

public, or their language has some occult or symbolic meaning unknown to either lexicon or grammar. Either they must be unsettled in their minds, or they speak simply a philosophical language having nothing to do with the ordinary experience of daily human life. Whichever way we look at it, however, the teaching hides a danger, and its exploitation is a menace fraught with incalculable harm to the social structure.

On the Witness Stand

In a somewhat celebrated case the following questions were put to a certain Mrs. Holden and complacently answered by her, so that under the solemnity of a sacred oath (or is the oath simply a dream and nothing, and so it matters not what is said in court, or out of it?) we have this testimony:

Q. Do Christian Scientists die? A. They do.
Q. Do Christian Scientists attend persons also attended by physicians? A. They do not. That is, not if they follow the rules laid down in the book, "Science and Health."
Q. Is it the rule that no Christian Science healer should attend a patient attended by an ordinary physician? A. It is an absolute rule.
Q. Can cancer be cured by Christian Science? A. Assuredly.
Q. Smallpox? A. Assuredly.
Q. Can consumption be cured? A. It can.
Q. Can all the diseases known to mankind be cured by Christian Science? A. They can.
Q. Do you believe that any person other than Mrs. Eddy could have performed these cures? A. I do.

Mrs. Holden was asked if she believed in the Apostles' Creed, which was repeated in her hearing, and she assented to it. At the same trial, the same person being on the stand, the lawyer asked her if the book called "Christ and Christmas" was an authorized book of the Christian Science Church. On her declaring

that it was, he called her attention to three illustrations in the volume. One of them represented Christ raising a dead man; another showed Mrs. Eddy in the act of raising a sick man.

Q. As a matter of fact you don't claim to raise the dead? Christian Science does not claim to be able to do that? A. Christ did it.

Q. You believe you can do anything Christ did? A. We believe that Christ was infinitely better and purer and had a far better understanding of the mercy of God than any one in these days. We believe that the power is the same.

Q. Still you have not raised the dead? A. We have not. Then with some confusion the witness added, "I have not."

Instructions

Here are some of the instructions called "scientific," which the founder of this system has given to its disciples:

"He who is ignorant of what is termed hygienic law is more receptive of spiritual power and faith in one God than the devotee of this supposed law." ("Science and Health," page 381.)

"The less we know or think about hygiene, the less we are predisposed to sickness." ("Science and Health," page 388.)

"Physiology is one of the apples of the Tree of Knowledge. Error declared that eating this fruit would open man's eyes and make him a god. Instead of so doing, it closes man's eyes to man's God-given dominion over earth. Obedience to the so-called physical laws of health have not checked sickness."

"Physiology exalts matter and dethrones Mind." (Page 43.)

"When there are fewer doctors and less thought

given to sanitary subjects, there will be better constitutions and less disease." (Page 67.)

"It is not scientific (Christian) to examine the body to ascertain if we are in health, and learn our life prospects, because this is to infringe upon God's government." (Page 214.)

"In families where laws of health are strictly observed there is most sickness." ("Miscellaneous Writings," page 6.)

"The Christian Scientist, thoroughly understanding Mental anatomy, discerns and deals with the real cause of disease." (Page 447.)

"Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down."

Under the spell of such teaching no wonder that a premium is placed on ignorance and that we have a system that must inevitably clash with the law. A few of Mrs. Eddy's favorite expressions on the subject of hygiene are culled as a preface to a case of remarkable pathos recited in the courts of Wisconsin:

"Hygiene, ignorance of a blessing; is found ineffectual; less known about it the better; not God's plan; rebuked by Christian teaching; usurps the power of mind; must we not, then, call the so-called law of matter *a canon more honored in the breach than the observance?*"

A notable instance where the law clashed with Christian Science is the case of a little girl named Irma Grosenbach. Her parents were members of the

A Victim to "Science"

cult. She was eleven years of age and was sent home one day from the public school on account of a severe attack of vomiting. The mother put her to bed. She sent for Christian Science healers. They came and began exercising the power of mental treatment. Not a single attempt was made to alleviate the excruciating agonies of the child in any way. They kept up the treatment until midnight. Regular physicians, conducting a post-mortem examination to find the cause of her death, pronounced it beyond a doubt diphtheria. The father, mother, and the healers were summoned to court. In the examination, where testimony had to be drawn out of reluctant witnesses, enough was established to present a picture of pathetic and awful suffering on the part of the child, and brutal and inhuman indifference, in the name of "Science," on the part of the healers. One Emma Nichols was asked to tell about the passing away of the child. She was in a pitiful condition, with swollen throat, awful thirst, moaning and vomiting. At last at the request of the father the sufferer was given a little piece of ice. In this woful crisis, the healer said:

"There seemed to be a little sound of her voice with her—it didn't seem like a groan nor like distress—and she had an impulse to vomit, and so I went close to her and put a towel under her chin and lifted her head, and I went aside from the bed that she might vomit easier, and as I lifted her she didn't breathe again. That is, she breathed, made a motion, and as I laid her back again she breathed one breath, and then she didn't take the next; it was not particularly

shorter than the breath before, and then, for an instant, I thought that she was—I didn't know what to think, but I kept waiting for her to breathe again."

The mother was standing near and cried: "Why, the child is gone!" Think of a woman dawdling with the grave issues of life and death and leaving a helpless little child to suffer such horrible tortures, while remedial agencies were left untried!

The judge, in giving his verdict, among other pertinent matters, declared:

"Under existing laws, to heal the sick, or, to use equivalent words, 'to practice medicine,' is not construed by the courts as applying exclusively to the administration of drugs and the use of instruments, but may properly be construed to mean the treatment in any manner of one who is ill, as, for instance, a Christian Science healer, or practitioner, for a fee. Consequently I am constrained to hold that Christian Scientists undertaking the cure of the sick without having first a license to practice medicine become subject to the penalties of the law. This in no way interferes with the religious belief of anybody."

Again he said:

"However free the exercise of religion may be, it must be subordinate to the laws of the land. . . ."

"I am of the opinion, and so find, that the defendants, . . . in treating the said Irma Grosenbach as they did, came within the provisions of the law forbidding persons not qualified to practice medicine, and that they are guilty in manner and form as charged in the complaint. The sentence of the court is that each

of said defendants pay a fine of $50 and costs, or in lieu thereof stand committed to the House of Correction of the City of Milwaukee for the term of thirty days."

Sixteen hours or more this little victim of Christian Science lingered, nature fighting to retain its lease of life, but fighting alone and all in vain. Under such circumstances mortal existence could not be prolonged, and the spirit of the child martyr fled to God. Christian Science talks about its charity, sympathy, and good deeds, but doctrines that make the heart ice and the ears mute to the appeal of an innocent, helpless child are in truth a peril to society.

William A. Purrington, a lawyer, after according to Christian Science, its doctrines and practice, a most exhaustive investigation, has given as his testimony:

"We devoutly believe that Mrs. Eddy is an instrument in the hand of God, not for the healing of the nations, but to humble us intellectually by showing that, at the end of the nineteenth century, professedly intelligent persons can be as easily duped by her as their forebears were by Cagliostro at the close of the eighteenth century."

Amid the laudations of the march of intellectual progress witnessed by the twentieth century, the men of giant brains that contribute to the mighty movements of modern thought, what words of burning eloquence are heard in praise of Christian Science? *Not one.* Why? It is the one "Science" that proclaims an empty head—illusion—and puts a premium on ignorance and fantastic inconsistencies.

CHAPTER XI.

THE MASK OF DELUSION.

Founded on Delusion

The most charitable view of Christian Science is to regard it as wearing the mask of delusion on the face of experience and actuality. Mrs. Eddy is under the hallucination that she is led by divine inspiration and is a peculiar favorite of Heaven. In December, 1900, she wrote to the *Boston Herald*: "I should blush to write of 'Science and Health, with Key to the Scriptures' as I have, were it of human origin, and I, apart from God, its author. But as I was only a scribe echoing the harmonies of heaven in divine Metaphysics, I cannot be supermodest in my estimate of the Christian Science Text-Book," and she is not!

Here this self-appointed prophet puts herself in the closest possible relationship to Deity. She is the special vehicle of a divine revelation. She is under the delusion that God has exalted her to complete the mission of Jesus Christ. In "Pulpit and Press" she has written: "What I am it is for God to declare in his infinite mercy." Again she says: "Whoever in any age expresses most of the spirit of Truth and Love, the principle of God's idea, has most of the spirit of Christ, of that mind which was in Christ Jesus. If Christian Scientists find in my writings,

teaching, and example a greater degree of this spirit than in others, they can justly declare it." In her new bible she defines God to be this Truth, Love, and Principle about which she discourses in the above. What is it that she really says to her followers and the world, if her statements on this subject are not avowals of her connection with Deity?

Mrs. Eddy's Claims

Those who have formerly listened to her personal oral teachings declare that she hesitated not to make herself equal with Christ and possessed of all the powers that Jesus had. In her own person and to this age, she wants to be considered as having a similar mission as Jesus had to his age, as being the feminine manifestation of all the powers, attributes, and characteristics of Deity. There are indications that this delusion sometimes leads her to the idea that she is a somebody or something halfway between the Virgin Mary and her exalted Son. Mrs. Eddy's writings on "Science" make it clear that she feels that her place is to fulfil the incompleted mission of our Lord. Ask for an explanation of these positions from any leader of the cult, and you are met with a volley of quotations from the "Mother's" books and sayings indicative of the profound respect that the followers of this prophet of delusions entertain for morality, human law, religion, love, compassion, and every Christian virtue.

It is the doctrines that are subversive of all the good she teaches that arouse the gravest apprehension on the part of the intelligent Christian investigator who would get at the heart of Christian Science opinions and beliefs. Very serious is the danger to society from

the attitude of a woman whose followers almost deify her, who is said to have reached a state where she is immune from all poisons, can heal the sick, raise the dead, cleanse the leper, and cast out devils. Is not the woman under a terrible deception who makes the assertions that she repeatedly makes? When brought to bay on some of her fantastic utterances, such as her actually having once raised the dead, she hides behind the spiritual interpretation of the phrase, declaring, "I mean the dead in trespasses and sins." Tear off the mask. It is only a delusion! There is no other conclusion to be reached by the sane. Has her ambition made wreck of her imagination? Has she the daring of irresponsible and conscienceless insanity?

On the other hand, can we laugh at these things as the offshoot of a metaphysical and esoteric philosophy that in no way can have a lasting influence on our ordinary life?

Mrs. Eddy claims that pain is simply a "mortal belief," that sin, sickness, and death "belong, with all that is material and temporal, to the nothingness of error, which imitate the creations of Deity." What a horrible mockery of the sublime doctrines of the Gospel and the tragedy of Calvary does Mrs. Eddy make in her so-called revelation! Was it not of such teachers that the divine Master lifted up the warning which has sounded down the ages:

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. For there shall arise false Christs and

false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."

Under the mask of this marvellous phantasm Mrs. Eddy weaves for herself a Gethsemane in "Retrospection and Introspection":

"It is often asked why Christian Science was revealed to me . . . as one annihilating the false testimony of the physical senses . . . No one else can *drain the cup which I have drunk to the dregs,* as the discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting the cup . . . No mortal could have first informed the human mind of what the mortal and carnal cannot discern."

This prophet of the unreal and the fantastic in both religion and philosophy does not shrink from wearing the mask of an imaginative sorrow and, if not in so many words claiming equality with Christ, the anointed One, yet using such language as to immediately suggest such an alternative.

She wears the mask of great sanctity on the delusions of mortal weakness, sinfulness and vanity. According to the statements of those who have known personally her life, if there was ever a woman who exhibited in her personality and character great human frailty, it is she. She is said to have been filled with vanity and frivolity in her youth, fond of dress and the affectations of the toilet, with a raging temper and exceedingly exacting, demanding great self-sacrifices on the part of friends, stooping to acts of littleness

and meanness, and not above using falsehood to extricate herself from perilous and unworthy positions. Flinging from her friends and friendship when she had used both to further her personal ends, in her writings she railed against friendship. Is this a characteristic that ranks with the Son of Man? The Christ of God was gentle, humble, holy. No pen of man has been able to assail the white purity of his soul and character. But who that knew this "prophet" in the days of her obscurity and struggling to obtain a foothold on the doorsill of prosperity, ever thought of her as a saint even? Divinations, witchcraft, dissimulations were her daily breath until, to quote her own words, *"I founded a church of my own."*

Fostering Ignorance

This mask of delusion puts a premium on ignorance. The great exponents of medical science and surgery declare that one of the most important things in the study of these sciences is to become intelligently acquainted with the anatomy of the human body. No man would place an engineer in charge of a locomotive who was ignorant of the construction of the locomotive. He must be acquainted with all the parts of an engine and be able to take it apart and put it together again. One must know the effects of different fuels on the boiler, the action of fresh water and salt upon its pierced and complicated lungs. "So," an eminent surgeon says, "surgical pathology is the study of the processes of disease, the alteration in the minute structure of tissues and organs, without which no surgeon can be fitted for his task, much less can be called an accomplished surgeon."

But what is the idea of this prophet on these delicate and far-reaching matters? She holds forth the mask of ignorance in the name of Deity and religion:

"I recommend students not to read so-called scientific works, antagonistic to Christian Science, which advocate materialistic systems." And the irony of fate for this mortal world is revealed in the fact that thousands of men and women with a measure of intelligence believe in her, and led by the torch of hope for the cure of bodily ailments and the happiness of that which is proclaimed to them as "nothing," buy her book at $5.00 a copy and are glad to do it. Happy they are until the mask is stripped from the face of experience, and they awake without God and without hope in all the world! For Mrs. Eddy has taken away God and given her followers an impersonal principle in its stead. Can one love a law, or a force? Alas for him who when the mask is withdrawn looks for an angel face, and, aghast, beholds instead the leer of a phantom.

Prevarication

If need arises, Christian Scientists do not hesitate to prevaricate and stultify their own expressed teachings. They possibly consider these teachings of their founder as mere deception. Carol Norton in "Christian Science Queries and Answers," says:

"Do Christian Scientists believe in obeying the health laws of cities, towns and villages, in reporting contagious diseases, in submitting to vaccination, if the law insists, and in co-operating with all who stand for good government, public health, sanitary reform,

LIBRARY IN MRS. EDDY'S HOME AT BROOKLINE, MASS.

and a definite lessening of the death rate? Answer: Yes."

This is the pose of a dress parade, when public opinion is roused and criticism is rife. The whole tenor of the "Mother's" teaching is just the other way. What conclusion must we arrive at? Either they do not believe what they teach, or they are trying to hoodwink public opinion in the interest of their false and mistaken cult which masquerades under the name of "Christian," but is at heart pagan in philosophy and culture; and of "science," of which in its supreme ignorance it knows not even the shadow.

When Christian Scientists answer the above question regarding "obeying the health laws of cities" in the affirmative, as Carol Norton does, they do it in the face of evidence which refutes the testimony completely. Their book, "Science and Health," does not teach it, and their practice is against it. But why should they be consistent?

Mrs. Stetson says of Mrs. Eddy, her leader:

Deification?

"She has penetrated the mystery of existence, has found a solution to the science of being, and within the Holy of holies has received the inspired message of Divine Love, and given it to a waiting world."

What does this hymn mean? Is it worship to Mrs. Eddy by her adoring followers? To whom is it addressed? Take off the mask. Does it reveal the deification of a human being?

"Oh, fill us with meekness to sit at her feet,
Who teaches the pathway to Love's blest retreat;

Who leads Israel's army in paths Jesus trod,
The highway of holiness, leading to God;
Hear gratitude voiceless and prayer without speech,
Which soar like the dove Heaven's portals to reach."

Self-Deception

The fact is that every one is subject to self-deception. Christian Scientists are not exempt from this incident of human experience. They have often persuaded themselves that certain results were brought about mentally when other causes were at work effecting the end so much desired. They delude themselves into imagining that actual facts bear out their theories, when in reality they prove just the opposite. Mr. Norton once testified before a committee of the New York Legislature that a severed artery could be reunited by mental treatment alone. When asked what he would do when a person cut an artery, he answered:

"This bleeding to death only exists in your mind. If I cut my hand I would put a piece of plaster on it to prevent the dirt from getting in, and then would use my mind to stop inflammation or poisoning."

He described the case of a boy who had been under water for fifteen minutes and was laid on the dock apparently dead. Mr. Norton gave him mental treatment for half an hour. At the end of that time the boy came to life and began to throw the water off his stomach without the use of any rolling or other manipulation usually employed in such accidents.

What assurance has any observer that it was the Norton mind that recovered the boy? Nature without metaphysics may have been the instrument.

This man testified that he had cured cows, and could treat dogs, horses and plants successfully.

One of his ilk declared that she had caused a rubber plant that was drooping and likely to die to be revived by her mental processes. It was in this way: In a case before a New York surrogate a lady gave testimony that a plant in the house was observed to be drooping. A few days afterward it was remarked by a member of the family that the plant looked much better and seemed to have revived.

"Yes," said a Christian Scientist living in the house, "I have been treating it by Christian Science."

The witness hesitated, while a suppressed smile broke out. On being asked its meaning she replied: "Oh, nothing," with a shy glance at the court, "only I had been watering it more regularly."

Is not the whole subject of absent treatment mentally administered a delusion and a snare? We have seen that patients have been called up to the mind, on the presentation of a lock of hair to the Mind Healer, and supposed cures undertaken. The fact was that the lock of hair belonged to the dead. If a practitioner is not able to distinguish between the living and the dead in giving absent treatment, how can he ever be sure that his mind is focused on any particular individual? How then may any given cure under such circumstances ever be effected? Is not the whole theory absurd, and simply the shadowy creation of the imagination?

There is a side of this whole question fraught with graver danger. While we may not expect the pure-

A Grave Danger

minded and noble members of this sect to be corrupted by its metaphysical delusions and contradictions, how about the weak and the criminal of humanity? If evil, crime, and sin are all illusions and dreams, great classes of men and women may come to say: "All is God, all is Good. It matters not what we mortals do. Evil is not real, but only a bad dream." Then right will be confounded with wrong. Law will have no force of authority. Then the dream of license, pleasure and sensuality—for there is no evil—will entangle the feet of the race in lurid and fantastic mazes. When these doctrines are carried to their legitimate consequences what becomes of government, personal rights, and all social order?

CHAPTER XII.

THE MASK WITHDRAWN.

What must be the practical outcome of a religion of dreams that puts the mask of delusion over the face of reality? After the mask is withdrawn, the falsehood and wickedness engendered by a wrong philosophy and by denying the facts of experience are revealed in the shock of reality. What bitterness, hatred, and despair overwhelm the deluded soul! Faith in Christ as a personal Redeemer has been wrecked, for this teaching demands that one empty himself of his Evangelical faith and cease to think of God as his personal Father. Said one who had had experience with this subtle cult and its author, "She demanded of me that I give up my belief in a personal God." Another testified, "My faith in a personal God received a severe strain, but I never lost it altogether." This "Science" tears away the very foundations of truth and accustoms man to the constant repetition of a falsehood until it appears the truth.

The condition of such souls finds portrayal by the inspired pen, "How are they brought into desolation, as in a moment they are utterly consumed with terrors. As a dream when one awaketh," they despise the image that has held their sleeping moments. In dealing with these opinions, we have to do with Mind

Cure, and a very old superstition woven as a continuous thread through a patchwork of Christian truths. Its methods are those of subterfuge. The potato cure for rheumatism, the bone cure for toothache, can point triumphantly to multitudes of cures. A certain patent medicine that was advertised as having cured long lists of people who had taken it in dozen lots was proved to be nothing but bad whisky and molasses. The venders of many patent medicines can show a far greater number of cures effected than can Christian Science. Under the head of "Fruitage" the book "Science and Health" enumerates its own victories in the same way. All the quacks and charlatans, humbugs and deceivers of humanity can do the same thing. Successful physicians can boast of their cures. More than all great Doctor Nature can show a larger majority than all other systems and schools combined.

But subterfuge cannot last always. It is bound to get to the end of its tether. To tell a man with a jumping toothache that there is no such thing as pain, that it is all in his mind, and that he must attain a serene and undisturbed composure of the imagination and all will be well, does not produce in him a sound tooth or a healthy nerve. But if you keep up the urging long enough the nerve may die or the man expire.

Christ's Teaching

Jesus called things by their right names. Never once did he drop a hint that he was not what he seemed to be. While he taught the deepest truths in the guise of parables, his meaning was always easily ascertained. Never once did he hint that his life was

not a real life, that his struggles and passions were not real experiences. The earthly life was positive, not imaginary, to him, and so also was the spiritual. His noblest followers, those who have done the most to uplift and benefit the race, have walked in his footsteps. They have called the good good, and the bad bad, and have courageously faced the realities of two worlds. The material and the spiritual kingdoms have been acknowledged by them and the personal God, manifested by the personal Christ, has been the soul's refuge "when the blast of the terrible ones has been as a storm against the wall." To merge the vision of the personal God into the image of an impersonal force, principle, or tendency, even though you clothe it with an attribute that makes for righteousness, has been to take the nerve out of spirituality and devitalize the motive for high thinking and pure living. The higher one climbs the slippery side of a precipice, the more terrible the fall into the depths. The more exalted our hopes, the more frightful the awakening when these are proven a delusion and a snare.

Under the Spell

Put yourself, reader, in the place of an enthusiast under the spell of the mask of Christian Science. Think of the fascinations that its optimistic and luminous countenance holds out to its devotee. He says: "This carnal existence is only a dream, the mind is all. Nothing is as it is except as thinking makes it so. I cannot sin; I cannot be sick. If I only rise high enough to learn the mastery of mind over the material, I may not die. 'Mother' has almost, if not

quite, reached it; if she drink any deadly thing, it shall not hurt her any more." Through storm and stress and struggle he carries these deceptive hopes. They really float him over floods of difficulties and impediments toward his lofty dreams. Days of prosperity and blessing rain down upon him from a translucent azure sky. But without warning, as in the case of Job, servant of the living God, a cyclone of suffering and sorrow sweeps over him. Disease tortures. He endures the torment in dumb silence. But there is a limit to human endurance. The bow of hope is shivered. The mirage that has lured him on vanishes. He comes to himself in the desert of despair. Stern reality looks him in the face and ghastly death waits to cut him down. How terrible when the mask is withdrawn to awake from such a dream!

A Shattered Dream

Years ago a child was born into a well-to-do family in one of the fair cities of our land. Her childhood was passed in cultivated and refined circles. Christian influences wove their spell into the formation of habit and character. Wealth multiplied in that home. Its master idolized his children, and no earthly advantage was too good for him to give them whenever and wherever it lay in his power. The little maid was very winsome. As she neared womanhood all that art, culture, and intellectual training could do was at her command. In her young maidenhood, guided by a devoted and faithful minister of the Word, she espoused the truths of our holy religion and made profession of her faith in the living personal Christ as her Redeemer. Of a meditative, somewhat mystic turn of

mind, the Church and its forms of worship held a deep place in her spiritual life. The training of school days over, she was enriched by foreign travel, and the treasures and lore of the Old World, art and history and learning, laid their gifts at her feet. Quick to take advantage of her opportunities, and assimilating a world culture, she returned to the city of her birth in the flush of her young life. As some rare jewel shines out from a setting of exquisite beauty, her soul looked out from its setting of attractive personal loveliness. With that homecoming the circle of which she was a part recognized that in her grace and beauty of mind and character a new star had risen on their social world. With the many magnets that drew her amid the attractions of a peculiarly bright and happy existence, her spiritual radiance continued to shine with mild effusive rays.

A young professional man of ability and force with alluring prospects in the field of politics and society, as well as in his chosen calling, wooed and won her. Great was the rejoicing at the nuptials of two young people so well suited to walk hand in hand down the journey of time, scattering benefactions on their way. A child came to gladden loving hearts, and awaken the deep realities of the maternal nature. Soon thereafter, the wife became an heiress. A few years glided swiftly and sweetly along. On a visit to Boston the young woman became acquainted with Mrs. Mary Baker Glover Eddy. Because she was opulent and could command time and money, she was an ever-welcome guest of the "Mother," who in the midst of

making and selling her book and guiding the destinies of the new denomination could ever make herself most fascinating to those over whom she deemed it worth her while to weave the spell of her subtle personal attractions.

A little son born to the household met with an accident. It resulted in curvature of the spine. Physicians counseled that proper treatment would restore him to health and strength. Her husband and friends urged the young mother to adopt the necessary measures for his recovery. Skilled physicians were at last employed to treat the lad. All things seemed to be going well, and human knowledge saw no reason why an ultimate restoration to complete physical health might not be hoped for. But that plaster cast, ever before the mother's eye, seemed a standing menace to her new-found faith and friendship. She looked upon it as a mark of weakness. Why had she yielded? Christian Science associates, now her bosom companions, true to their convictions, upbraided her for going back to material methods instead of clinging to mental treatment. She had the cast torn off and told the boy he was perfectly well. Poor child! Christian Science treatment, present or absent, left him crippled. The healers evidently did not understand sufficiently the art of mental healing to bring to him the powers of restoration. Dwarfed, he moved in the world as manhood gathered its years around him, an object of commiseration to others and in spite of intellectual ability with a fierce burning rage within his

heart that he should have been compelled to be a victim on the altars of this monstrous delusion.

Oh, falsehood, wearing on thy face the smile of an angel of Light, yet hiding the lurid mockery of an endless sorrow, unconsciously, it may be, for thine innocent devotees, thou art neither Christian nor science, and hast played fast and loose with sacred things and vaunted thyself as enthroned with the Highest. A great company of children, innocent and helpless, cry out against thee.

The child's mother herself was attacked with insidious disease. She flew to the prophet of her cult for refuge. She had lost her hope in a personal God and in the efficacy of prayer. The God who knows naught of sin, sickness, or death could not help her. Mrs. Eddy and her ilk in the security of their mystic dreams and fond idealism told her over and over again that there was nothing the matter with her. She said confidently to herself and others the formulas of her new-found faith, "I am perfectly well. I have no pain. I am not sick." She read and studied the book that was to heal her, but all in vain. The earthly help that might at least have stayed for a while the plague, she would none of. No pleading, no reasoning, no statement of facts would move her. Infatuated with Christian Science and its aspirationalists, she turned a deaf ear to every other counsel. The body grew weaker. We saw her fade away day by day. But never once did she acknowledge, even to herself, that she was not in good health. Even when she had to take her bed,

this strange subtle hope, working with the peculiarities of her disease, sustained her.

It wrought with buoyancy within her. Restlessness made her a bird of passage. She flitted between her home and Boston. Now the fever burned within her, and it rushed her into activities and social frivolities foreign to her nature. Incessantly she perused the pages of "Science and Health." Her answer to those who asked how she fared invariably was: "I am well, only a little tired." The hypnotic influence of the Christian Science practitioners sustained her courage. It is said that there is a devil in all religions. It may be that Mrs. Eddy's devil, "malicious animal magnetism," to whom she lays all the woes of her much-troubled religion and all opposition met with by metaphysical healing in the hands of her followers, egged on the poor victim of this grievous malady. However, the book was her constant companion. She was sure in those days that she should get strong and that the boy's crooked spine would be straightened. Her faith in these mystic principles was unbounded. Yet she welcomed her friends. She was no recluse, and many a quiet conversation was carried on between her and the religious guides of her youth and early womanhood.

She went to the South and she visited the North. There was a strange fascination in that wonderful New England woman, indomitable in the pursuit of her occult dreams of the vague and misty East. In her presence the sick one was persuaded that she was well. But home again, day by day the hollow cheek,

the gleaming, glassy eye, the hectic flush, the hacking cough, all proclaimed the rapidly approaching end. In all these long days she flatly refused to see a physician, or take a single remedy such as experience has proved valuable in mitigating a consumptive's lot. At last, so feeble was she that they took her, in spite of her earnest protest that she was well, to a sanitarium. It could only be done by yielding to her desire for daily visits from the healer. But all was in vain. It was too late. She grew worse and worse. Her days were now destined to be few.

Insistently the healer came day by day, for a price, of course. When he was with her she seemed to be possessed by that something—devil or saint—that passes from some strong minds to other weaker ones. Hope scattered its flowers in her heart, and its perfume fell on her nostrils. The healer gone, it became evident that he did not heal. She sank down into lethargy and despondency. Suddenly one evening—it seemed as if it occurred in the twinkling of an eye—it flashed on her, "I am dying!" A terror seemed to seize her. She demanded that the healer be sent for. To her he was a person of mysterious mental powers, holding the keys of life and death. She put the question with startling energy, "Am I getting better? Shall I get well?" This person was a man. He did not seem a fool. Was he hypnotized? Was he self-deceived? Was he a deliberate liar? He told her with calm deliberation and forethought that of course she was getting better; she was not sick and would soon arise from her bed; disease would yield to

health. And with many like words spoke he soothingly to her. With these technical phrases she was familiar. She had heard them so long.

But she replied, for the first time apparently, in some sort of doubt, "I am so weak. Oh, I am so tired." The man lingered for a long time, gazing intently at the woman, and administering mental treatment, and under the charm of it the dying woman felt encouraged. But it was only a temporary buoyancy. The healer away, giving absent treatment all the time (?), the old fear, terror, and doubt came back with redoubled force.

Her gentle mother and loving sister ministered to her. Yet she would not be comforted. She demanded to see the physician of the house, an old family friend. Fixing her eyes on him and clutching his hand, she demanded of the old man, "Doctor, am I dying?" He was a good man and noble. All his life he had walked with the Master, to learn his secret and to know his mind. Bending over her, he said soothingly, "My child, you are a Christian. Summon your Christian faith and courage." "Oh, doctor," she cried, "but I have given up my Christian faith; I'm in 'Science' now."

Calmly, gently, tenderly he told her the truth. Her idol was broken, her expectation shattered. The bitterness of despair held her in its viselike grip. She knew now that she was doomed to die. "I am lost! I am lost!" she cried. She sank into quiet and self-communing. What struggles went on in the secret of her soul were never revealed. The mask fell from

the face of experience. Illusion vanished. She saw things as they really are.

Some days after her pastor knelt by her bedside. He spoke to her of the Great Physician, the Light of the world. As he pointed her to the Lamb of God that taketh away the sin of the world, she answered, "Jesus knows best. I trust myself to Him in life and death." Then from the fresh agony of a heart newly awakened to a mother's tender love, sprang the yearning cry, "But, oh, my poor little boy!"

Because in the days of her Christian Science delusion she had so vehemently opposed a reasonable course in her husband's estimation, there had grown a coolness between the two. Now she sent for him. "Husband!" she cried; "it's all a mistake. It's all a mistake!" The mask was withdrawn. The dream was over. Out of the land of shadows she passed to the great Reality. There no deceptions are born and practiced. There in that cloudless day shall we see eye to eye and soul to soul.

The World's Need

This strange cult has surely humbled the pride of the intellectual supremacy of the twentieth century. Its bald and empty vagaries are drawing thousands to the precipice that hangs over the gulf of despair. What a commentary on the need of humanity, captivated in heart and bewildered in intellect, lost in trespasses and sins, for a divine Saviour who is able to save from all sin!

There is only one way in which we may be saved. Yet in all the centuries men have been prone to dream of some other way. This Christian Science is a vague

"Some Other Way"

dream of reaching the impossible. It ignores the plain facts of nature, the testimony of the senses, the dictates of reason, the voice of God in revelation, and tries to climb up some other way than God's appointed path of life. As those who are starving dream of a banquet of richest viands and the delights of gratified appetite, and awake to emptiness, delirium, and death, so these deluded people, after the godlike dream of victory over the forces of nature, awake to find their castles in the air toppled into dust, and their souls the prey of the devils of disappointment and despair. No wonder that the soul cries out in sheer weariness and bitterness, "It is all a mistake! It is all a mistake!"

More serious than the loss of bodily life is the loss of the soul. If there be no sin, there can be no Saviour from sin. Our friends under the spell of this delusion claim the name of Christian. But they contradict the apostle who writes: "If we say we have no sin we deceive ourselves, and the truth is not in us," and they make the Redeemer talk nonsense when he says, "I will forewarn you whom ye shall fear: fear Him which after He hath killed hath power to cast into hell. Yea, I say unto you, Fear Him."

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